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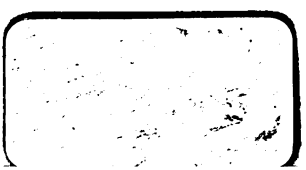
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THE

CHRISTIAN'S PENNY MAGAZINE,

AND

Friend of the People.

"Let the whole earth be filled with His glory."

THIS PUBLICATION IS DESIGNED TO BE THE FORERUNNER OF THE "CHRISTIAN WITNESS."

PROFITS DEVOTED TO AGED MINISTERS.

BODLEIANA · BIBLIOTHECA

VOLUME XIX.

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PREFACE.

THE completion of another volume naturally suggests to us the usual train of reflection at this season. We are solemnly reminded, that we have finished another stage of the mighty march to eternity. A year is no small portion of the life of man. To live is to die; and the harvest of death is a process always going forward, but never ending. The sickle, as a matter of course, has touched the domain of the *Christian's Penny Magazine*, and laid low not a few of its constant readers. They have taken the last look at pages which have often been to them a source of instruction, pleasure, and comfort. There is reason to believe, that the serial has been helpful to many in preparing them for the solemn hour when they were called to close their eyes to all that is sublunary, and ascended to the bosom of their father and their God. With respect to them, therefore, the end of its publication has been answered; they rest from their labours, and are followed by their works. To secure this blessed result has been the sole aim of every page of every number, from the first to the last; but while we have studiously laboured on the instrument to render it fit for its mission, the measure of success which has attended it, we ascribe exclusively to the blessing of the Most High, and to God give glory.

The times we live in are distinguished beyond all that have preceded them, by intellectual activity. At no period in the history of England was the population so vast as now, and never was the proportion of readers to the number of the people so great. A quarter of a century ago, in the matter of popular instruction, she was behind most of the nations of continental Europe; but now she is second to none. This education, as it may be supposed, has been attended with an unprecedented intellectual awakening, and the consequence is a corresponding appetite for intellectual provender. Mind can no more in the lower than in the higher walks of society, live upon itself; it must have an aliment of some sort. In the absence of proper viands it will feed on offal. To supply wholesome nourishment was the object of the establishment of the *Penny Magazine*. Since that time the little one has become a multitude, all announcing the same facts, propounding the same doctrines, teaching the same

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lessons, singing the same song, and pointing to the Lamb of God who taketh away the sins of the world!

The juvenile library has also been replenished with rich and varied stores all but boundless, of pure and adapted literature. During the period in question the Religious Tract Society in particular, has been working marvels, all but miracles. The world furnishes nothing to be compared with it; it is a pillar of intellectual, moral, and spiritual fire, diffusing light and gladness through all lands. Were it even alone in the earth, and not another book in existence but those which it has provided—indefinitely multiplied to meet the necessities of mankind—it would constitute no mean provision. But there is another and a still higher marvel to be found in the operations of the British and Foreign Bible Society: shortly before the establishment of this Magazine the cost of the Scriptures, even of the cheap editions, was so great as mightily to narrow their circulation. A change, however, was about that time effected, by which excellent editions of the Holy Bible were procured at about one-fourth part of the previous cost. The circulation, in consequence, was rapidly extended in every country, and the process of cheapening has gone on from that day till now, when a beautiful and well-bound copy of the entire New Testament may be had for twopence! Had this fact been foretold to our fathers, it would have subjected the informant to derision, as a man that talked parables and impossibilities. It would seem, then, that the set time to favour Zion has at length come. Many are running to and fro, and knowledge is being increased amongst all people. That process is fairly commenced by which the earth is to be "filled with the knowledge of the Lord as the waters cover the sea."

I beg once more to tender most cordial thanks to all and sundry, my coadjutors,—whether as contributors, correspondents, or distributors—in carrying on the *Christian's Penny Magazine* during the year which is now closed. To me they have been a most valuable help, and an especial encouragement. It is my desire and prayer to God that everyone of them, and of all the subscribers may share most abundantly in the blessings of the everlasting covenant. "The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost be with you all. Amen!"

November 12*th*, 1864. JOHN CAMPBELL.

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THE

CHRISTIAN'S PENNY MAGAZINE.

Cabinet.

CHURCH PROSPERITY.

It is important to know what is meant by the term "church," and what by "prosperity." The Articles of the National Establishment explain the former as follows:—"A church of Christ is a congregation of faithful men," that is, believing men. It is consequently not a mere gregarious multitude, not a secular association, but a society of penitent believers in the testimony which God has given us concerning His Son. As to "prosperity," the term is complex; it refers primarily to the building up of believers, the conversion of the ungodly, the development of Gospel principles, and doing good unto all men as there is opportunity. From this it follows that all prosperity comes from God; it is the fruit of His indwelling Spirit, working in the souls of His people "both the will and to do of His good pleasure." This prosperity will manifest itself in individual character, in family order, and in everything that appertains to Christian fellowship. Its excellence will be seen in its own light; all that observe such a fellowship will take knowledge of it that Christ is in it of a truth. It will not be necessary to ask with the prophet, "Is the Lord among us?" His presence will be indicated by His power. A church so circumstanced will be specially characterised by two things—by the spirit of prayer and the spirit of preaching. It will pour out ceaselessly the prayer which has power with God, the prayer of righteous man which always avails, and the word of Christ will sound forth from it on every side: the faith will come by hearing the word, and multitudes will be obedient to the faith.

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From this, then, it will be seen, that in the building up of the church, and the multiplication of believers, God works with man, and man works with God; hence the Apostle's declaration, "Ye are God's husbandry, ye are God's building." There will be a studied, heartfelt recognition everywhere of dependence on divine power. To remain supine, or absolutely idle, while heartlessly saying, "The Lord will do His own work, let man not interfere with it," is simply presumption; it is even rebellion against God! He has instituted certain means, and with these He connects the blessing. In the absence of the means that blessing will be withheld. While one plants and another waters, He gives the increase; but, in the absence of planting and watering, it is preposterous to look for a spiritual harvest. The old divines expressed this matter in very happy language when they said it behoved God's people to "labour as if the work were wholly their own, and to confide in the divine promise as if no human agency were required." This is undoubtedly the apostolic feeling. Paul tells us how strenuously he laboured for the conversion both of Jews and of Gentiles, while ever and anon he sets forth that all human instrumentalities are as nothing, and that God is all and in all.

The history of religion is, on this subject, highly instructive. We may appeal to the times of the Reformation, and to the great Revivals which have occurred in this and other lands since that period, and we shall everywhere find that the power from on high accompanied the zealous employment of the appointed means. As a rule, the most successful were the most laborious men; the most rapidly multiplying was the most energetically labouring church. This is the law of heaven; that law is still in operation, and it will continue to be so till the purposes of God shall have been accomplished.

Revival implies decay; just as recovery assumes the loss of health. The question, therefore, which every man, every family, and every Church, has to determine, is its actual state before God. Is their measure of spiritual life and spiritual health satisfactory? Are they walking in the commandments and ordinances of the Lord blameless? Is the peace that passeth knowledge keeping the heart and mind? Are they rejoicing with a "joy unspeakable and full of glory?" Are they living up to the full extent of their manifold privileges as the children of God, and the temples of the Holy Ghost? If so, then the grand object is to hold fast, to press on, and endeavour to approach still nearer and nearer to

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the divine model. We think there is no hazard in affirming that, unhappily, there is not an individual, family, or church in the British Isles, that is in such a condition, and that many, very many, are far, very far beneath it. To all such, therefore, the language of heaven is, "Awake thou that sleepest, arise from the dead, and Christ shall give thee light." Without a deep conviction of shortcoming there will be no effort, and this conviction can only be obtained through comparing the state of the soul with the law of the Lord, and the example of Jesus Christ, under the enlightening influence of the Holy Spirit. In this way alone is the believer led to humble himself under the mighty hand of God, that he may be exalted in due season.

The subject is too great for the finite mind to deal with; but, if we could obtain the spiritual statistics of the individual members and the families of one hundred Christian churches, no matter in what part of the land selected, we should probably discover a state of things for which we are not prepared, and a state which would induce all that rightly apprehended it, to cry out with the prophet of old, "Oh, arm of the Lord, awake as in ancient days, put on thy strength," let thy power be manifest, and thy grace displayed! "Revive thy work in the midst of the years, and in the midst of the year make known." "Revive us again, that thy people may rejoice in this." "Arise, O God, and plead thine own cause."

To this state of things, it is needful that all who require it should be brought, and filled with such feelings, prompting such prayers. It will be a pledge for a revival, true and lasting. From all this, then, it clearly appears, that the ministration of the Holy Spirit is a matter of infinite consequence in the church of Christ, since on Him everything depends. Without Him there can be no growth in grace, no rising into the full stature of Christ. There can be no conviction, no conversion, no reconciliation to God, and no adoption into the divine family, for He is the Spirit of adoption, and without him that privilege cannot be enjoyed. It therefore becomes Christians, however advanced, to remember the perils connected with this exalted privilege. All such believers, and all such assemblages of believers as constitute churches, are temples of the Holy Ghost. It behoves them, therefore, to beware lest they should "resist the Spirit," should "grieve the Spirit," should "quench the Spirit." The consequence of this will be terrible. This imports the most awful spiritual desolation;

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darkness, drought, barrenness, and death will be the consequence of his withdrawal! The injunction indicates the duty to live in the spirit, to walk in the spirit, and to pray in the spirit.

We thus learn that the Holy Spirit is the grand power which makes the church, keeps the church, and increases the church, and without Him there is "nothing strong, nothing holy," no spiritual health, no soul prosperity. This great theme, then, directs itself to every portion of the church of Christ; it specially concerns "the man of God," the pastor of the flock, the local preacher, and the Sunday school teacher. All those "bearing the vessels of the Lord," and speaking in His holy name, require clean hands and pure hearts, not lifting up their souls to vanity, neither swearing deceitfully, that the blessing of the Lord may rest upon them.

It concerns in a very especial manner that most important class of church officers, deacons. This order, at the outset, was eminently spiritual. They were chosen for a temporal work, the distribution of the alms of the church amongst the poor members; but they were also characterised by peculiar spiritual attributes, which plainly indicate that more was intended than that: they required to be men "full of faith and of the Holy Ghost." We find some of them, accordingly, busily and successfully engaged in preaching the Gospel. In truth, it seems that their temporal services were of a minor and subordinate character, and that they were an order of teachers and preachers proclaiming salvation on every side. In later times, however, we have laid upon them a load of temporal business; and in the choice of them now regard is necessarily being had rather to secular than to spiritual attainments. They are required to bear the whole burden of the church's temporalities. This is a change for which there is no authority, and it may be doubted whether there is not a more excellent way. Numbers of members would make excellent temporal managers, who would be but inferior deacons; and numbers admirably fitted for the spiritual deaconship, superintendents of the poor, and the conduct of spiritual exercises of all sorts, who are yet but imperfectly qualified for temporal management. At present, however, we are concerned only with the spiritual bearings of the case; let the deacons, then, be men full of faith and of the Holy Ghost, men at once "burning and shining lights," diffusing around them the radiance of scriptural piety, and giving an impulse to all with whom they come in contact, and in everything adorning the doctrine of God their Saviour.

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Finally, the members of the church generally require to be followers of the pastors and the deacons so far as they follow Christ. Every one is to be an "epistle" to the Lord Jesus, "known and read of all" that see him. Their great business on the earth is to glorify Christ, to "bring forth fruit unto holiness, that their end may be life everlasting." There is no such thing as official piety; while pastors and deacons are required to "follow the Lord fully," the members from the greatest to the least, the eldest to the youngest, are required to do the same thing. There is but one rule for all, to love the Lord their God "with all their soul, and heart, and strength, and mind, and their neighbours as themselves." This is the true religion of the Son of God. May the Lord help every reader of these pages in the way of holiness, establishing, strengthening, settling, rooting, and grounding him in love. C.

Dec. 10*th*, 1863.

DOUBTING BELIEVER.

You are often saying with the venerable Newton :—

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His, or am I not?"

When you feel lifelessness in duty, coldness in prayer, and hardness of heart—and when, notwithstanding repeated resolutions, you find everything you do stained with sin — you almost sink in despair, thinking that certainly you must be an alien to Christ and to the commonwealth of Israel. But, dear believer, before writing such bitter things against yourself, let one affectionately ask you the following questions :—Do you mourn the stubbornness of your will? Do you find sin a grief? Do you choose ways formerly abhorred by you? Do you feel any love to the saints? Do you ever delight in God's law, or feel His promise to be sweet? If, answering these questions in the affirmative, you can say, I do; then fear not, you are not such a stranger to grace as you suppose. I fear much that in your present perplexity you forget that it is not entire freedom from sin that proves our adoption, but grief for and hatred of sin. You forget that the Christian here must expect perpetual conflict with spiritual foes, and not perfect victory. You forget also that all believers are not equally sanctified, and that one believer, though not perhaps so holy as another, may be not less a child of God. Even the good ground brought fruit in some thirty, and in some sixty, as well as in some an hundred-fold. It is true every saint ought to aim at eminent holiness, for "hereby is our heavenly Father glorified that we bring forth much

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fruit," but still we must guard against thinking that there can be no grace at all, because there is not eminent grace. Let me here guard you against a very common error into which many fall, and which is a fruitful source of doubts and fears. They look more within than without—more to themselves than to the Saviour—more to their own emptiness than to His fulness. Instead of doing this, "*for every look you take at yourself, take ten looks at Jesus Christ*;" for nothing more effectually dissipates groundless fears, and elevates the soul with holy joy. Be much in prayer, for even when all your enquiries may appear vain, and leave you as comfortless as ever, God may in one instance speak peace,

"Lord, decide the doubtless case,
Thou who art thy people's sun!
Shine upon the work of grace,
If it be indeed begun.

Let me love thee more and more,
If I love at all, I pray;
If I have not loved before,
Help me to begin to-day."

SAINT PERPLEXED ABOUT DOCTRINE.

It would help you very much to arrive at clear views of Scripture truth, were you fully to study those doctrines which are simple and fundamental. These a good minister well denominated the three great R's—Ruin by the Fall—Redemption by Christ — Regeneration by the Holy Spirit. Get accurate views of these doctrines, not so much from the words of men as from the words of God, and you will be greatly aided in your search after truth. In addition to this I would affectionately advise you thoroughly to understand the differences between *Justification* and *Sanctification*. These two vital doctrines are often confounded the one with the other, and thus the way of salvation is sadly obscured. Though closely connected, they are yet quite distinct.

Justification is an act complete at once, and equally perfect in all believers. Sanctification is a work carried on gradually, and varying in different believers.

Justification is obtained by the sinner's receiving the righteousness of another, namely, of Christ, in whom many are made righteous, and not on account of any holy feelings or obedience of his own. Sanctification is obtained by the Holy Spirit coming into the justified sinner's heart and making him a new and holy creature.

Justification gives a title to heaven; the other a meetness for heaven. The one removes the guilt of sin; the other its pollution and power. The ground of our justification is *without* us, being Christ's righteousness put on us as a robe: the substance of sanctification is *within* us, being the work of the Holy Spirit dwelling in us.

Justification is the root or stem; sanctification the branches and fruit. It has been well said by an old divine, "Study sanctification to the utmost, but take heed thou make not a Christ of it. Christ's blood and righteousness, not my sanctification, must be my justification in the sight of God."

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Sincerely follow the light you receive.—Many, instead of following, resist the light already possessed by them, hence, instead of coming to the truth, they plunge day by day into deeper error. Let it not be so with you; but, believing the words of Christ, act upon them. "If any man will do His will, he shall know of the doctrine whether it be of God." Above all, seek earnestly the teaching of the Holy Spirit. It is His special province to lead into all truth; and if you ask His heavenly guidance, believing, you will not be denied. "If thou knewest the gift of God, and who it is that saith to thee 'Give me to drink,' thou wouldst have asked of him, and he would have given thee living water."

SAINT SEEKING TO BE HAPPY.

Dear believer, you are right! A Christian above all others is entitled to rejoice. To say that religion makes men sad and gloomy is a calumny, for the very reverse is the case. If anywhere solid peace is to be found, it is in the bosom of the saint. It is, however, beyond doubt the case, that some Christians are not so happy as others. This you feel, and therefore often ask in sorrow of heart the way to be happier. You may find the following rules eminently conducive to this end.

Cast every burden on the Lord.—Many Christians are less happy than they might be, because they *carry their burdens themselves*, instead of casting them on the Lord. They part, perhaps, with some of their heavier cares, but reserve those that are lighter to themselves. They think that while God alone can sustain their spiritual burdens, they can themselves sustain those that are temporal. Thus it is, that they are ever murmuring and fretful, disturbed by trifles, and strangers to peace. Let not such folly be yours, but at once obey the Apostle's advice, "casting all your care upon Him, for He careth for you."

Study the Promises.—From the sad and downcast appearance of many of the saints, we might almost suppose there was not a promise in the word of God. This, however, is not the case, for the Bible is as full of cheering promises, as the heavens are full of sparkling stars. This complaint, therefore, is not that God has not given promises, but that we have not studied them. If we did, we would have far more of "the joy of the Lord which is His people's strength."

Think of your Prospects.—When you merely look around you, there is much to sadden and grieve. Sin and sorrow are to be seen on every hand. You must look onward, as well as around. Like Moses, ascend Mount Pisgah, and, looking beyond this vale of tears altogether, behold the promised land, where are your home, your friends, your Redeemer, and your all. Were you thus forgetting the present, to look more to the future, much of your present disquietude would pass away.

Be ready to Communicate.—Selfishness is utterly inconsistent with peace. If we only seek our own happiness, we can never find it; but if we seek that of our brethren, as

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much as our own, we become happy indeed. "It is more blessed to give than to receive."

Keep near to Jesus. The happiest hours which believers spend on earth, are those which they spend in the society of Christ. It was when the disciples had him for a fellow-traveller on their way to Emmaus, that their hearts burned within them. Beware, then, above all things, of departing from Jesus, and let it be the earnest prayer of your hearts, "Lord abide with us." Thus would you realise the words of him who said,

"Who is as the Christian blest?
He is joined to Christ his rest—
He hath found the long sought stone—
He and happiness are one."

SAINT SEEKING TO BE USEFUL.

DEAR FRIEND,—To be useful is not only the urgent duty, but the glorious privilege of every believer. I rejoice that you thus feel, and that it is the desire of your heart to do good unto all men as you have opportunity. As it is possible, however, to desire to be useful without knowing how to be so, let me briefly suggest the following method. You may be useful

By your Example.—Without exhibiting this in the first instance, all your other exertions will be utterly useless. Your own example sets a seal to your sincerity, and gives weight to every counsel you may offer. You then become a living epistle, that may be known and read of all men; and who does not know that men are even more deeply impressed by living epistles, inscribed by the Spirit of God, than by epistles written only by pen and ink?

By Conversation.—Few men were more blessed in the conversion of souls than the celebrated Harlem Page. Yet he was not a minister, but a man in the common rank of life. Now, by what instrumentality did he accomplish so much good? It was simply by conversing earnestly with all whom he met on the great concerns of the soul. Go, in a similar spirit, and do likewise, and you shall be alike useful.

By Correspondence.—There are few who do not write to some friends; but how many are there who write without any right or serious aim? They write about the news of the day, but say nothing about the news of salvation. If you wish to be useful, make it a rule never to let even the smallest note pass from your hands without containing something savouring of *the truth*, and leading to Christ.

By Contributions.—It has been well remarked, "Numerous churches are now opened up in the providence of God, through which we can carry our Christian influence, not only over our own land, but to the most distant and degraded spot on earth. Our charities can take wing and light upon every place where we think they are most needed." In such channels let your money freely flow, for in no way can you be more eminently useful, if with your money you give the prayers of faith.

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By Distribution of Tracts.—It is impossible to tell the amount of good which has been done in this way. The instrumentality may be humble, but not less to be valued, for sinners innumerable have thereby been led to the saving knowledge of Jesus. Some of the most eminent pastors of the church have been converted by tracts. Give them in faith, and many are the sheep and lambs whom you may be made instrumental in leading to the fold.

SAINT PERPLEXED ABOUT PROVIDENCE.

The ways of God often perplex you. How so much seeming evil can lead to real good is to you quite mysterious. When, for instance, you see one who promised much, cut down in the very prime of life, or see some scheme of benevolence violently opposed and crushed for a time, or see the very best of the earth stript of their wealth, and numbered with the poor, or when, in rapid succession, friend after friend is torn from your embrace and laid in the grave—you stand amazed, almost overwhelmed with despondency. In being thus perplexed, however, you forget that for wise reasons God purposely hides His plans. "He doeth great things past finding out"—"His ways are in the sea, His path in the great waters, and His footsteps are not known." Though the ways of the Lord, however, are dark and unsearchable, they are all ordered for gracious ends. We know that all things work together for good to them that love God and are the called according to His purpose. Such dark dispensations are specially designed for the trial of His people's faith, for faith without trial cannot be perfected. Most needful, too, are they in promoting that entire submission to God's will, and that constant looking up for help, which are so essential alike to the safety and peace of God's children.

In childlike confidence, then, cheerfully follow God wherever He may lead you. Whether you see it or not, yet be fully persuaded that all is right. Believe that every thing is so kindly and wisely done by your heavenly Father, that all shall not only be well, but could not have been better.

Walk by faith and not by sight. Lean not on your weak reason, but on God's unerring word, and thus, even in the darkest hour, will you enjoy as sweet a peace as in the brightest sunshine of divine providence. Nay, even in your own experience, have you not often found this to be the case? In looking to the Lord's dealings with you, have you not often found that what at first appeared to you the greatest evils, have yet proved the richest blessings, and that the seasons of your life which the world has deemed the most sad and gloomy, have been to you seasons of enjoyment rarely surpassed? Then,

"Fearful saints fresh courage take;
The clouds you so much dread
Are big with mercy, and shall break
In blessings on your head.
Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning providence
He hides a smiling face."

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THE TESTIMONY OF A ONCE DISSIPATED AND IRRELIGIOUS MAN.

GIVEN from a letter just received. The writer has seen nearly eighty summers. He had spent a long and thoughtless life, but of late years has been brought by the grace of God to consider his ways, and look unto Christ, for pardon, peace, and comfort. He had a pious mother who was often called to weep over him, but still *went on praying for him*. Often since the happy change have we had conversation with him, and now to-day have most unexpectedly received per post a long and interesting letter from him, from which we make the following brief extract for the *Christian's Penny Magazine*, in hope of its being read and pondered by others; and, under the blessing of God, rendered useful to not a few.

"I have long thought of writing you my experience, and the impressions made on my mind by reading the Holy Scriptures. I have read them from beginning to end, and also with prayer and study, and I find that the Bible is like no other book. The more you read the more you are delighted with its contents. It most surely is the word of God, and our guide to heaven.

"All the dealings of God to man from the creation to the present time, declare aloud that "*God is love;*" and if man will wickedly and wilfully neglect the great salvation, he can blame none but himself. God has done all that possibly could be done to save his soul alive."

The Counsel Chamber.

SOCIAL PRAYER.

BY Social Prayer is always understood those petitions that are offered up to God by any number of professors, whether Church-members or others, who meet for the ends of confessing their guilt and unworthiness, imploring the free pardon of their iniquities, supplicating the continuation of every forfeited favour, and deprecating those judgments, that, from a view of their base ingratitude, they have too much reason to fear are impending. This is what I mean to intimate relative to social prayer; whether it be performed on days of public worship by the whole Church, or whether it be engaged in by a select society.

The pleasure of this exercise, Christian, if thou knowest anything of the Divine life, is not fully to be expressed. It is best, and indeed, alone understood by an appropriating view of our own personal interest in those precious promises, which we have a scriptural right, if believers, to plead at our Father's throne. I pray that both you and I may have more of this happy experience, which is Heaven commenced below, and will be found to be more and more so, the higher we arrive in a know-

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ledge of our union to the Lord Jesus Christ, who is both our Elder Brother and High Priest; in which last character He is ever offering up our prayers to His God, and our God, to His Father, and our Father, as the unwearied intercessor of His redeemed.

Many are the examples we have in Scripture of those who attended to this privilege and duty. We find that the friends of Peter, when he was confined in prison, assembled together, and joined in prayer for him; "And prayer was made without ceasing, by the Church for him." (Acts xii. 5.) What was the consequence? Why, when Herod conceived that his prisoner was well secured by the vigilant watches and unremitting care of his veteran soldiers, Peter received orders by a Divine messenger, to "gird himself, put on his sandals, and follow him;" (Acts xii. 8.) with which command he instantly complied, to the astonishment and confusion of his most inveterate enemies.

We likewise find, that after our Lord's ascension, a small number of His followers esteemed it their indispensable duty to join together in an humble invocation of the Divine blessing upon, and presence with them. "These all continued with one accord in prayer and supplication." (Acts i. 14.)

Many other instances of persons who cheerfully embraced opportunities of joining in Social Prayer might be adduced; but the two already cited, are sufficient evidences, both of the reasonableness and propriety, and of the advantage that frequently accrues from a serious and conscientious observation thereof. To assemble with a number of those who love the interest of our common Lord, for the purposes I have before hinted, and there be enabled to pour out our souls before Him, as children would with readiness disclose their necessitous circumstances to affectionate parents, frequently produces that refined pleasure, which is not to be conceived of by any who are strangers to the covenants of promise, and who, as yet, have never felt the renovating power and influences of the adorable Spirit.

You profess, believer, by your Christian connexion, to be desirous of more sensible evidences of your interest in the Lord's Christ: and how would you obtain them, but by a constant attendance upon every ordinance appointed to promote the glory of God, and contribute to this happy end? It has been said, and no doubt experienced by thousands of God's people, that they have frequently found their hopes so languid, their faith so weak, their love so cold, their evidences so clouded, and their conceptions of Divine things so confused and inconsistent, that they have been scarcely able either to engage in prayer themselves, or to join with others; but when a Christian brother has been enabled, with power and freedom, to express their cases and conditions before the Lord, they have suddenly found their faith invigorated, their hope enlivened, and Divine peace and pleasure secretly pervade their whole souls.

What is here said of social prayer, cannot, with propriety, be argued in favour of closet duty. Let me not

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be mistaken in this particular, as if I meant to insinuate that one duty was more precious than another; far be it! All duties and all privileges are alike sweet and profitable, provided the God of ordinances is graciously pleased to be with us in them. What I immediately allude to, is the peculiar blessing that so repeatedly attends social prayer, which cannot be experienced in private. As, for instance; some individual in a society may have his thoughts so directed, and be so happy in his expressions, aided by the Holy Spirit, as to communicate something of the same pleasing frame to those joining with him in that special privilege. However drooping their hopes of Heaven, and cool and indifferent their desires after spiritual things; by thus meeting with those whose experience, at certain seasons, have been more enlarged and pleasant, they have received unexpected comfort, and been happily extricated from that lukewarm state into which their souls had miserably fallen. By this means, they have been fired with zeal for the honour of their exalted Redeemer, and have been released from a burden of spiritual distress, which, while laboured under, incessantly corroded the mind, and might have led the soul, if not prevented by supporting grace from discouraging apprehensions, to desponding doubts, until absorbed in the most direful depths of darkness and distress.

Now, this cannot be the fruit of private prayer, though a delightful duty, because there are no fellow Christians present, to express, under a feeling sense of their helplessness, their desire to be the Lord's; and in affecting expressions of true humility, to add, "Here are we, Lord! Do with us as seemeth good in Thy sight."

Has not this been thy experience, Christian? Wilt thou then refrain from assembling with those who love to have recourse to their Father's throne, and to be calling upon Him for grace and mercy? This duty is a kind of stimulus, exciting ardent desires after a greater conformity to Christ; producing a cheerful submission to His sovereign will, and a happy acquiescence,—yea, a holy rejoicing in every dispensation.

Now, the more you reflect upon your character as a member of Christ's militant Church, the more you will see the obligations you are under to attend to this gracious privilege. Persons (though godly) who make not so large and splendid a profession as possibly you do, are not so remarked by the world, or so noticed by professors. Such go on, with a secret pleasure in the ways of God, unknown to thousands of their fellow Christians; they seem, indeed, to be buried in obscurity, but shortly they will rise to the truly awful confusion of all false Church-members, and be seated by the side of their exalted Redeemer.

To this may be added, Christian, your engagement to assist in all social meetings, when business permits, that may be called by the Church you are a member of, for the ends of helping each other's faith, imploring the peculiar directions of God, either in Church transactions, in devising means to spread His Gospel, or in behalf of the nation, when any particular occurrence may

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summon your more immediate regard.

The remissness which many Church-members discover in the first of these different branches of their duty—that of attending Church-meetings, cannot be thought of but with real grief. They seem, by their conduct, to think they are not under any kind of obligation to assemble on working-days with their fellow-members, but that it is sufficient for them to meet for religious worship on the first day of the week; as if, in fact, they only sustained the name of Church-members to answer some private or personal views, or at least, as if it were an honour to be a nominal member of a Church, but irksome to be a real follower of Christ. If this is thy case, reader, may conviction thoroughly pierce thy mind, that thou mayest no longer continue in the neglect of a duty, which has so remarkably contributed to the Divine consolation of numbers of God's people, for many ages of the Church.

Relative to Church transactions, such as censuring those who walk disorderly, choosing officers, &c., little, I hope, need be said; it is absurd to suppose there can be a propriety in that person's conduct, who neglects to join in social prayer on such occasions. To reprove those who backslide without first asking wisdom of God, is presumption. Who of us, when we take a just survey of our own failings and dispositions, can lay our hands upon our hearts, and say, "I am capable of giving reproof, as becomes the Gospel of Christ, in all meekness and love." Besides, what right have we to expect a blessing? We profess to believe that all conversation and reproof will be null and void, if the Holy Spirit opens not the heart of an offending member to receive it; and how can we expect His Divine aid and blessing, if we join not together to ask His sacred presence with us, when we enter upon such solemn business? "For this I will be inquired of by the House of Israel" (Ezek. xxxvi. 37.), said the eternal Jehovah.

Previous to the choice of officers in Christ's Church, you should also ever attend to this duty. We find, that when Matthias was to be chosen a servant in the Lord's house, the rest of the Apostles had recourse to prayer, to know the will of the Lord, respecting him and Barsabas. (Acts i. 23.) And so should all connected with a Church, assemble to join in social prayer, for wisdom to guide, and impartiality to influence them in the whole of their proceedings, when they design to elect any of their brethren to an official character.

To express a desire of spreading the Gospel of Christ, and of diffusing the knowledge of His salvation, and yet refuse to join in social prayer, is a solecism; and no seriously reflecting person would let drop from his lips so glaring an absurdity. In order to disperse the knowledge of the Lord into different parts of the globe, you should join with your fellow Christians in praying for direction to adopt the most probable means to effect this blessed end; and not indifferently say, "The Lord speed the Gospel." Shew yourself active in this heavenly work; hesitate not to encourage those with whom you are spiritually connected to meet often for prayer, that your

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desires for this valuable purpose, may be happily answered. We have often seen that a Divine blessing has attended such exercises, which should be constant encouragement to the believer to tread the same path, and to continue to persevere in the work to which he has once set his hand.

Likewise as a member of Christ's Church, you should socially pray for a sanctified use of all national mercies and calamities, whether victories obtained in time of war over arbitrary enemies—a peculiar abundance of providential blessings in nature—or awful distresses from inundations, famine, epidemical disorders, &c. These are all subjects of prayer, and, whenever we experience them, should induce us to apply to God for a proper and sanctified use of them.—*A. Bell.*

EVENING AND MORNING.

ALL that have a care to walk with God fill their vessels more largely as soon as they rise, before they begin the work of the day, and before they lie down again at night; which is to observe what the Lord appointed in the Levitical ministry, a morning and an evening lamb to be laid upon the altar; so that with them that are not stark irreligious, prayer is the key to open the day, and the bolt to shut in the night. But as the skies drop the early dew and the evening dew upon the grass, yet it would not spring and grow green by that constant and double falling of the dew, unless some great showers at certain seasons did supply the rest; so the customary devotion of prayer twice a day is the falling of the early and latter dew: but if you will increase and flourish in the works of grace, empty the great clouds sometimes, and let them fall into a full shower of prayer. Choose out the seasons in your own discretion, when prayer shall overflow like Jordan in the time of harvest.

Keep strictly, as much as you are able, to those times of the day which you have designed to appear in before the Lord; for then you offer up not only your prayers, but the strict observation of set times, which is a double sacrifice, and an evidence that you will not dispense to pretermit that holy work for any avocation. He that refers himself at large to pray when he is at leisure, gives God the worst of the day, that is, his idle time. I account them prudent, therefore, that are precise in keeping canonical hours of prayer.—*J. Taylor.*

BAPTIST NOEL'S CHARACTER OF THE BRITISH CHURCH.—Of its 16,000 ministers, about 1568 do nothing; about 6681 limit their thoughts and labours to small parishes, which contain from 150 to 300 souls, while others in cities and towns profess to take charge of 8 or 9,000 souls; and of the 12,953 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel.

GRATITUDE.—A very poor and aged man, busied in planting and grafting an apple tree, was rudely interrupted by this interrogation: "Why do you plant trees, who cannot hope to eat the fruit of them?" He raised himself up, and leaning upon his spade, replied, "Some one planted trees for me before I was born, and I have eaten the fruit. I now plant for others, that the memorial of my gratitude may exist when I am dead and gone."

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Church Polity.

THE PAGAN CHURCH.

Its Head.—The Emperor of Rome, presiding by the policy of hell, over all ecclesiastical affairs, as well as civil, was called Pontifex Maximus, or high priest; to whom was given divine honour, and prostration at his feet. And as head of the church, or high priest, had first fruits, annates, oblations, &c., paid him, and also a purpurate synod, or princes in purple to assist him.

THE PAPAL CHURCH.

Its Head.—The Pope of Rome, presiding by the policy of hell, over all ecclesiastical affairs, claiming the civil, is also called Pontifex Maximus, or high priest; to whom divine honour is given, and prostration at his feet. And as head of the church and high priest, has first fruits, annates, and oblations, &c., paid him, and a purpurate synod, viz., cardinals in purple to assist him.

THE CHRISTIAN CHURCH.

Its Head. — Neither Emperor, Pope, nor King, but Christ himself, to whom the Father has committed it, having purchased it also with His own blood, who as High Priest and King, is the alone author, and institutor of its order, rule, and worship, with all things that belong thereto, and necessary to be observed therein; to whom divine honour is duly paid; God blessed for ever, the government on his shoulders, without any Catholic vicar to assist.

Household Hints.

NEGLECT OF VACCINATION.

Dr Simon, the medical officer of the Privy Council, calls attention, in his fifth report to their lordships, among other matters, to the neglect of the laws compelling vaccination. From the inspection of 190 different unions, containing altogether 900 vaccination districts, he is of opinion that the intentions of the Legislature are but very imperfectly fulfilled; and that the public defences against small-pox are in great part insufficient and delusive. He points to the utter and universal failure of the intended register of vaccination, and says that, although such failure deprives inquiry of any source of accurate measurement, still the inspectors have come upon cases where, quite apart from the register, there was conclusive evidence of extreme local neglect of vaccination. Among the elementary schools which they visited numerous cases were found where the unvaccinated proportion of scholars was from 20 to 30 per cent. of the whole; in more than a few cases it was from 30 to 40 per cent.; in some it was from 40 to 50 per cent.; and in one case (that of Penn, in Buckinghamshire), it was as high as 55½ per cent. So again, among the young inmates of workhouses, though under the very eye of Boards of Guardians, the inspectors found similar evidence that

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vaccination was not duly performed; for among 38 workhouses there were 8 where the unvaccinated proportion of children ranged from 20 to 38 per cent.; and among 74 other workhouses there were 29 where the unvaccinated proportion of children was from 20 to 34 per cent. The less exact evidence furnished by the registers of vaccination justifies a conviction that in many cases the local neglect is greater, even very considerably greater, than those figures would suggest. Dr. Simon refers to several instances of districts remaining for considerable periods, and in one case so long as three years, without a single vaccination being performed by the publicly appointed medical officer. He states with emphasis that thoroughly good gratuitous vaccination is by no means uniformly given by those authorities whom the Legislature has made responsible for giving it. And under these circumstances it would, he argues, be manifestly unjust to punish, for non-compliance with the law, parents whose children are not vaccinated. "I have, therefore," says Dr. Simon, "had no alternative but to submit, for their lordships' consideration, that the laws now in force for the purpose of extirpating small-pox are not likely to accomplish their object, and that the system established by law for the provision of public vaccination works in an unsatisfactory manner."

WILL YOU BE A MISSIONARY?

THERE is a way in which the zeal of children for the Missionary cause is sometimes manifested. I mean, in the expressed wish to devote their own lives to missionary work. This should be a subject of much consideration and much prayer, on the part of parents and teachers. Where the desire appears to be based upon sound principles, when it does not spring from a romantic imagination, or from mistaken ideas about a missionary life, but from the deep longing, which even a child may feel, to work for Christ, and to see others brought to believe in Him and be saved, we cannot but feel assured that it is the solemn duty of Christian parents so to train that child, as to fit him for the noble office on which his early choice has fallen. There may be a few instances in which the wish of a young Christian to labour in the missionary field is checked by the outward workings of Providence, and a different path is plainly appointed for him. We may wonder at this, even as we wonder when, in the inscrutable wisdom of God, some promising and zealous candidate for the missionary office is taken to his rest in heaven, before we thought that his life-work on earth had commenced: but we must not murmur; neither we, who long to see more labourers in the vineyard, nor the strong and earnest workers, who long to be toiling there. They must patiently await and cheerfully follow the will of God concerning them; and both they and we must believe that the Judge of all the earth is doing right, and that a wise and loving Saviour is choosing the best way for advancing His kingdom in the world. But where no impediment obstructs the path, it does seem that the early wish to be occupied in missionary work is a call from God, which parents and teachers may not lightly disregard or oppose.

And why should it be opposed? True, the missionary's life is often a life of hardship and danger; but if it be, too, a life spent in the highest work which man can engage in, a work which angels might envy, why should the most tender-hearted parent shrink from seeing his child devoted to it? The separation will be sad; yet not so sad, as the farewell of the half unwilling emigrant, or the soldier who is going out to almost certain death. And if the separation be sad, oh! how joyful will the meeting be! when the faithful labourer, and the parent who trained him for the work, receive together the crown of life that

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fadeth not away! Many a parent, we know, who will give gladly of his time and money to promote the work of Christ in distant lands, feels it a harder struggle to give up to the work the son who is desirous to consecrate himself to it, even though the guidings of Providence, and the state of the mission field, make it clear that the Lord hath need of him. We will hardly ask that parent, at such a time, to remember the solemn warning, "He that loveth son or daughter more than me is not worthy of me;" we would rather point him to those glorious promises which tell of a rich recompense for every gift lent to the Lord, and of a Saviour's abiding and protecting presence with those who obey His parting command, and go to preach His Gospel far and wide throughout the earth.

Neither parents nor teachers, therefore, need do ought but rejoice, with solemn and deep thankfulness, if God has put it into the hearts of any of their young charge to devote themselves to missionary work. The harvest is plenteous, and the labourers are still few, very few. There is work enough, and to spare, for all who are willing to help in it; and a recompense more sure, more precious, and more enduring, than all the rewards of earthly toil when most successful.

I may add, that even where no especial desire for the missionary office is evinced, the young friends of missionary work should be trained to look upon it in its true light, as a high and noble calling; and a calling, which in the providence of God, may be placed within their own reach. Often, I fear, the child learns to associate with the name of "Missionary," such ideas of almost superhuman courage and excellence, as to make him look upon it as totally and utterly beyond a thought of his own attainment; as an example to be admired and wondered at, but never, save here and there, by some Christian of exalted talents and piety, to be copied. This should not be so. It will abate nothing of the high esteem of the little ones for the missionary office, if we teach them to regard it as an office open in the good providence of God to all who love the Saviour; and who are not hindered by other circumstances from going abroad to preach the Gospel. There will be hope then, that, when the time comes for them to choose their own path in life, they will not pass by the missionary calling as impracticable or impossible, but will be ready, as they survey the dark wastes of heathenism, and listen to the cry of untaught millions for spiritual help, to ask whether it be not their own solemn duty and privilege to obey the call—"Come over and help us." Oh! that it might be so! And why should it not? We are told that one in every forty of the adult members of the Moravian church is engaged in missionary work; and we know how largely their labours have been owned and blessed by God to the salvation of immortal souls. Why should not our own church send out a band of labourers, if not so large as this in numerical proportion, at least numerous enough to support the scattered missionaries who are bearing, almost single-handed, the burden and heat of the day, and to preach to the heathen millions beyond, the salvation of which, hitherto, they have never heard, because none have yet been sent to teach them.

In the meantime, while the children in our families and schools are yet too young to engage in the work, for which we would trust many of them are preparing, let us remember that they are not too young to help it forward by earnest prayer to the Lord of the harvest; and let us encourage them to make it one of the constant subjects of their simple petitions to the throne of grace. Let us teach them, when they kneel to ask daily blessings for themselves, and their near and dear friends, to think of the heathen in their ignorance, of the Jews in their blindness, and of little English outcasts in their want and wretchedness; and

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then to pray that teachers may be sent to them, and that the Spirit of God may prepare them to believe in the name of Jesus and be saved. And when we tell them of the missionaries who are labouring at home and abroad, labouring, often in danger and suffering, that they may gather these poor lost sheep into the Saviour's fold, let us ask them to pray that the Good Shepherd himself will guide and strengthen them, and bless them with every temporal and spiritual blessing, and give them many precious souls to be their joy and crown of rejoicing.

For their own sakes let us teach them thus to pray. It will check the selfishness which even a deep sense of their own spiritual need might otherwise engender; it will stimulate them to new efforts in the missionary cause; it will teach them early the privilege of bringing every care, and want, and sorrow, to be relieved by Him who has all power given unto Him "in heaven and earth."

And for the sake of others let us teach them to pray thus: for the sake of the heathen whose souls may be lost, and for the sake of the preachers whose work may be hindered through the prayerlessness of Christians at home. Yes, and for the sake too of the rich blessings which may descend on many a distant mission-field as the answer to the prayers of a little child. The prayer of a child, one of the little ones whom Jesus loves, how weak a thing it seems, to have anything to do with the mighty work of spreading the Gospel far and wide over the earth! And yet, if it be the prayer of faith, the ear of Jehovah listens to it, and the blessing of Jehovah assuredly follows it. If we could draw the veil aside, and see how many of the souls given to Christ have been given in answer to prayer, we should not wonder that the cry of our missionaries alike to old and young among Christians at home is: "Brethren, pray for us." And what a blessed privilege it is that to this call the youngest of Christ's little ones may respond! Of money they can give but little; of personal labour they can as yet give nothing towards extending His kingdoms in the distant parts of the earth; but by prayer, though they speak in single words and feeble tones, oh! what a gift may they obtain, of strength for the fainting labourers, and of mercy for ignorant and hard-hearted sinners. Let us train them to use this high privilege; let us teach them to add to all their other offerings for missionary work the power of that effectual fervent prayer which availeth much. It will not restrain their efforts; it will give fresh zeal, and life, and power to them. A habit early acquired, it will abide with them, by the grace of God, through life, to life's latest hour; and then, when the time for active labour is past, and they "enter heaven with prayer," one of the last petitions to linger upon their dying lips will be, the prayer that has so often been offered before from the depths of a longing heart—"Thy kingdom come."—*C. Pain.*

EXTRAORDINARY EFFECTS FROM SLEEPING IN THE MOONSHINE.

A LITTLE boy, thirteen years of age, named Henry Lowry, residing near Peckham-rye, was on Tuesday night expelled his home by his mother for some trifling misdemeanour. He at once ran away to a corn-field close by, and on lying down in the open air, fell asleep. He slept throughout the night (which will be remembered as a beautiful moonlight evening). Some labourers on their way to work, seeing the boy apparently asleep, aroused him; the lad opened his eyes, but declared he could not see. He was conveyed home, and from thence to an ocular institution, where medical advice was obtained. The surgeon affirmed that the loss of sight resulted from sleeping in the moonshine. The boy is totally blind, and few hopes are entertained of his ultimate recovery.

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Church Ordinances.

WHAT IS POPERY OR PUSEYISM?

It has been aptly described as a sort of baptised or sacramental paganism—a refined form of Christian heathenism, alike dishonest and deceptive in its professions; alike formal, heartless, and idolatrous in its worship; alike groundless and impudent in its pretensions;—alike tyrannical and despotic when in power; alike degrading and demoralizing in its influence; alike subversive of all spiritual and mental improvement. A combination of falsehood, treachery, arrogance, and blasphemy, that always has been and always will be, the occasion of misery and ruin, to every country and people that are subject to its sway. England knows well the slavery and curse of its dominion. But though the Almighty was entreated for the land once, and delivered it by the hands of his faithful martyrs, yet after all, the reformed church has been unfaithful to its trust; it has dishonoured and disowned its title of protestant. And with a slumbering and unaroused people,—with a time-serving and venal public press, with a patronizing government, and, in the vast majority of instances, a money loving and dumb pulpit, this kingdom is on the eve of being again subject to the spiritual thraldom of the middle ages, and to the iron bondage of the canon law of Rome.

Dissenters, do not imagine that this subject does not concern you. Be assured that your churches will not survive the downfall of the Establishment one single day. If you think otherwise, be prepared for the consequences.

ANTIQUITY! FORSOOTH.

The arrogance and falsehood of the Romish church on this point was thoroughly exposed by John Jewell, Bishop of Salisbury, more than 300 years ago; who, in an open air sermon, preached at Paul's Cross, London, in 1559, defied any learned doctor, or father, or general council, or Holy Scripture, or early church, to prove that any ONE out of the twenty-seven peculiar doctrines of the said Romish church, was maintained or established for the first 600 years after St. Peter was born. Never, up to this year, 1863, has this memorable challenge been answered!

The Protestant religion, on the other hand (not for a moment signifying the forms or ceremonies of any existing church or sect), can be found clearly laid down in the Epistles of St. Peter and all the other Apostles and Evangelists, many centuries before a pope or mass was ever invented or heard of.

Overgrown, and almost hidden out of sight, the true Gospel most assuredly was; but God had His own people, and in their faithful hearts His truth was cherished, and needed but that the errors of falsehood and fable should be removed, when it stood out in all its glorious simplicity. The martyred reformers did not introduce a new Gospel, but merely restored the old. Bear this in mind, Protestants, when you are asked "Where your religion was before Martin Luther, or Henry VIII."

A QUERY.

Why is the grocer to be called a cheat who sells sand for sugar, or sloe-leaves for tea, any more than the priest who tells you he gives you the very "body and blood, soul and divinity" of "the Son of Man" in the holy Eucharist? Mystery! indeed! The grocer has as much right to perform "mysteries" as any other man. When your priest can prove he is more than a man

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and able to perform miracles, then believe him; and so will all the Protestants in England.

"But the church says so; and the church is infallible." So you think it is better to believe that lie, than to go and look for the truth of it? Dangerous ground, my friend. There is only one true church, and "against that, the gates of hell will never prevail." But that is not the church of Rome nor the church of England, but those who "serve God in spirit and in truth, and have no confidence in the flesh."

£50 Reward will be paid in full to any Roman Catholic who is able to prove that his priest has ever told him the truth in one single instance about his religion;—or who can prove that the Virgin Mary ever heard a single prayer;—or that the wafer was ever made into the flesh of the Son of God;—or that a single soul was ever benefited one fraction by all the money that the poor deluded papist was ever insane enough to part with. Jesus saith—"I am the way, the truth, the life; no man cometh unto the Father but by ME." "Without money and without price."

The Letter Box.

ON THE WRITINGS OF SHAKSPEAR.

TO A FRIEND, RETURNING "TALES FROM SHAKSPEAR."

DEAR SIR,—I got a horror of Shakspear, when I was very young, in looking occasionally into his plays, when they happened to lie in my way. In them I found *the name of God* frequently taken in vain, and such things described or alluded to—and that not in terms of reprobation—as we are told in God's word "ought not to be once named among us, as becometh saints." "Filthiness, foolish talking, and jesting," (Eph. v. 3, 4,) I plainly saw made up much of the matter, and I was at once convinced that whatever beauties of thought or language the works of Shakspear might contain, they were no proper study for me. You intimated last night that I was condemning them without having read them; confessing at the same time that you yourself had not. I submit that what I have mentioned is of itself a sufficient ground for my dislike and avoidance. I had read enough to detect the lurking poison: was it necessary for me to swallow and digest the whole, before I was at liberty to reject it, or to speak against it, as hurtful?

Here I may mention that the same remark applies to some of the works of Dickens, and to some other publications which have been in circulation among our young people, in connexion with our Magazine Society. I cannot but believe that the reading of such books has a strong tendency to neutralise the effect of divine truth, and to interfere with the perusal of better books, and, above all, the devout study of the Holy Scriptures.

I begun, an hour or two ago, to read the "Tales from Shakspear" which you put into my hand. I carefully read the first,—"The Tempest;" and how shall I characterise it? A foolish, heathenish, blasphemous story, representing a man as having acquired by magic a power to command and govern spirits, good or evil; to control the winds and waves, to render himself invisible, and to effect any purpose he pleased. The Lord's name is taken in vain, (page 8), and a profane oath occurs, (page 12). Is this a tale fit for our children to read—making light, as it does, (page 10,) of disobedience to parents, and cal-

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culated as it is to fill their minds with false notions of witchcraft, of the character and agency of angels, good and evil; and of various other subjects. Does "the lively little sprite, Ariel," at all answer to the Scriptural representation of a holy angel? Should we not seek to familiarise our children to the realisation of the true, rather than the fictitious and the ridiculous, in what we set before them concerning spiritual beings?

I turned in disgust from this tale to a careful perusal of the last tale, "Macbeth," to which my attention had been specially invited by your remarks; and I did hope to find here something better. It is indeed a tale of horrors; how far founded in fact, I know not; but, true or false, not fit for young persons to read, nor profitable for any. If we want pictures of the baser passions of human nature, and their awful consequences, we have them in the Scripture narratives of Ahab and Jezebel, and of several of the kings of Israel who were guilty of murder and usurpation. We need not wish to have similar scenes of actual occurrence more vividly portrayed, much less set forth with fictitious honours and disgusting appendages, as we find them here. This tale strongly instils a belief in a kind of witchcraft, for which Scripture, and reason, and facts, furnish no foundation. And while it speaks of "the lying equivocations of witches and juggling spirits, who deceive us in words which have double senses; and while they keep their promise literally, disappoint our hopes with a different meaning," (page 251,) it yet represents them as having a real foreknowledge of future events, which I think even Satan himself does not possess. Page 247, we read, "they knew by foresight of his coming," and "were engaged in preparing their dreadful charms, by which they conjured up infernal spirits to reveal to them futurity." What follows is too bad for quotation. Of all the horrid things that ever were penned or uttered, I deem this the most horrid that I ever met with. And are these the images with which we should wish the minds of our children and our young friends to be filled and polluted? If these things were related simply as matters of history, and without exaggeration, to inform us that such superstitious and diabolical practices once had an existence, it would be a very different case. But surely such disgusting details as these can be productive of nothing but evil, and merit only strong reprobation.

I turned to another tale in the middle of the book, entitled "Much ado about nothing." It is a foolish, senseless love story; the incidents being the most improbable and preposterous. Is this a true picture of human life? I must say, in almost every particular it belies all my experience and observation, and all narratives of real life which I have ever read. Really I can conceive of nothing more counteractive of all Scriptural instruction and religious impression than these tales; and, as far as I can judge, the writings of Shakspear generally. A friend has just told me that if I would see the worst of Shakspear I should read "The Merry Wives of Windsor." But I have now done with Shakspear, I hope for ever, unless I should meet him in heaven, which I certainly do not expect; for I never heard of his conversion to God. I regard him as having been one of the chief ministers of Satan upon earth, and as continuing to be so by his writings. Deeply do I lament that Christians should contribute to uphold his popularity in these days as they do, and thus render his works so potent for evil. I remember, several years ago, at one of our book sales, our young friend who died yesterday, bought some books of this nature—I think they were Shakspear's—and I grieved much at the thought of such productions becoming the study of one whom I then regarded as a hopeful young man, and was daily praying for, and seeking to lead to full decision of character. That young man

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acknowledged to me, a short time ago, to my surprise—having long thought otherwise of him, that until his last illness *he had only been a servant of Satan.* O Sir, life is too short, and time is too precious to be thrown away upon such trash. Were I assured of living to the age of Methusalah, I should deem it a waste of time to spend another hour on such an employment.

B.

Dialogue.

GRANDEUR OF DEATH.

Aspasio. Observe how the present calm evening, yonder mild declining sun, and these soft balmy breezes, have unlocked the flowery prisons, and detached a profusion of odours through the air; have inspirited the little songsters of the grove, and fetched lavish harmony from their throats. So sweetly will a true belief in Jesus Christ, and him crucified, draw forth all the powers of the soul, in acts of ready and cheerful obedience. He is therefore said, not only to justify, but also to "sanctify the people with his blood." —(Heb. xiii. 12.)

Let us consider the death of Christ, in this its full grandeur and extensive efficacy, and we shall discern the admirable propriety of the apostle's remark, "It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings."—(Heb. ii. 10.) It became, as an act of sovereignty in God, it comported with the dignity, and emblazoned (if I may so speak) the incomprehensible majesty of his perfections. As an execution of impartial vengeance on our surety, it asserted the rights of divine government, and secured the utmost veneration to the divine law. As an emanation of rich indulgence to us, it redressed all our misery, and retrieves our whole happiness. In each, in every respect, it is worthy of the most grateful and adoring acceptance from sinful man, and such as will be had in everlasting honour by the choirs of saints, and the host of angels.

Ther. I thank you, Aspasio. Your arguments have not indeed converted me, but they have strengthened my faith. I never was so unhappily mistaken, as to disbelieve the satisfaction made by our Lord Jesus Christ; made to divine justice; made for the sins of the world. But I now see more clearly its reasonableness and importance; its cheering aspect on the guilty conscience, and its benign influence on the moral conduct.

Asp. I congratulate you, dear Theron, from my inmost soul, on your thorough conviction of this important truth. May you have still more extensive and generous views of the glorious article! and may every renewed view be more and more influential on your heart!

Reviving, ravishing thought; to have him for our bleeding victim! him for our great propitiation! at whose feet the armies of heaven bow, and the saints in light adore! reviving, ravishing thought! to have all our punishment sustained, and the whole curse of the law exhausted; so that justice itself can demand no more! Nay, to have so perfect a ransom paid for our redemption, that it is not barely an act of favourable indulgence, but of the highest righteousness also, to pardon, accept, and glorify the believer. In such a method of reconciliation, how fully does the judgment acquiesce, and how securely the conscience rest!

Excuse me, Theron. My affections

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are again upon the soar. But I clip their wings.—Only let me ask, is not this doctrine the grand peculiarity of the Gospel, by which it stands distinguished from every other religion professed in the world? Is it not the central point, in which all the lines of duty unite, and from which all the rays of consolation proceed? Strike this article from the creed, and you reduce the mystery of godliness to a system of ethics; you degrade the Christian church into a school of philosophy. To deny the expiation made by our Redeemer's sacrifice, is to obscure the brightest manifestation of divine benignity, and to undermine the principal pillar of practical religion; is to make a desperate shipwreck of our everlasting interests, and to dash (such, I fear, it will be found in the final issue of things) ourselves to death on the very rock of salvation.

Ther. Now, I believe it is time to repair homewards. And I hope it will be no disagreeable exchange, if we resign our seat on the mount for a place in the dining-room.

Asp. Pray, let me inquire, as we walk along, (for I was unwilling to interrupt our discourse, merely to gratify my curiosity,) what may be the design of yonder edifice, which rises on a small eminence, near the public road? It is neither a tower, nor a dwelling-house; but looks like a stately column, erected on purpose to beautify the prospect,

Ther. It is a sort of monumental pile; erected, as the story goes, on a very memorable occasion. Queen Eleanor accompanied King Edward the First to (what was called) the holy war; in which he gained signal advantages over the infidels, and acquired a large share of renown to himself. After many gallant exploits performed in the field, a treacherous and desperate Saracen, demanding admittance into his chamber, under pretence of private business, wounded him with an impoisoned dagger. The consequence of which, his physicians declared, must be inevitable and speedy death, unless the poison was sucked out by some human mouth. This might possibly preserve the royal patient, but would be extremely dangerous to the operator.

Dangerous as it was, his queen claimed the office; insisted upon it, as the consort's right; and executed it so faithfully, that she saved the king's life—so happily, that she lost not her own. After this, she returned to England, lived many years, and bore several children. But, sooner or later, royalty itself must pay the debt to nature. Dying on a journey to Scotland, she was brought back to the last and long home of our English monarchs. Wherever her corpse rested, in the way to its interment, a structure, (such as you now behold) was raised, in order to perpetuate the memory of her conjugal affection.

Asp. And should not our hearts be a monument of gratitude to the blessed Jesus? who drew the deadly venom, not from our veins, but from the immortal part of our nature; and not at the hazard, but at the loss, the certain and unavoidable loss of His precious life? He opened his breast, opened his very soul, to the keenest arrows of vindictive justice; that, transfixing Him, they might drop short of us; "the poison whereof drank up his spirits," (Job vi. 4,) that the balm of peace might refresh ours.

O, my Theron! let our memories be the tablet, to record this unexampled instance of compassion and goodness. Let our affections dwell upon the tragical, the delightful, history; till they melt into contrition, and are inflamed with love. If we want an inscription, let us make use of those noble lines which, in the finest climax imaginable, describe the magnificence and grace of this astonishing transaction:—

——"Survey the wondrous cure,
And at each step let higher wonder rise.
Pardon for infinite offence! and pardon
Through means that speak its value infinite!

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A pardon bought with blood! with blood divine!
With blood divine of Him I made my foe!
Persisted to provoke! Though woo'd and aw'd,
Bless'd and chastised, a flagrant rebel still;
Nor I alone! A rebel universe!
My species up in arms! Not one exempt!
Yet for the foulest of the foul, He dies!"
Night Thoughts, No. 4.

Youth and Childhood.

THE DISCONTENTED PENDULUM.

An old clock that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped.

Upon this, the dial-plate (if we may credit the fable) changed countenance with alarm: the hands made an ineffectual effort to continue their course: the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry as to the cause of the stagnation; when hands, wheels, weights, with one voice, protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke:—

"I confess myself to be the sole cause of the present stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is, that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of *striking*.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good!" replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always, as everybody knows, set yourself up above me—it is vastly easy for you, I say, to accuse other people of laziness! You, who have had nothing to do all the days of your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would like to be shut up for life in this dark closet, and wag backwards and forwards, year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here: and although there is a window, I dare not step, even for an instant, to look out. Besides, I am really weary of my way of life; and if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours: perhaps some of you, above there, can give me the exact sum."

The minute hand, being *quick at figures*, instantly replied, "eighty-six thousand, four hundred times."

"Exactly so," replied the pendulum: "well, I appeal to you all, if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect: so after a great deal of reasoning and hesitation, thinks I to myself—I'll stop."

The dial could scarcely keep its countenance during this harangue; but, resuming its gravity, thus replied:—

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden sug-

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gestion. It is true you have done a great deal of work in your time. So we have all, and are likely to do; and, although this may fatigue us to think of, the question is, whether it will fatigue us to *do*: would you now do me the favour to give about half-a-dozen strokes, to illustrate my argument?"

The pendulum complied, and ticked six times at its usual pace: "Now," resumed the dial, "may I be allowed to inquire, if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum;—"it is not of six strokes that I complain, nor of sixty, but of *millions*."

"Very good," replied the dial, "but recollect that although you may *think* of a million strokes in an instant, you are required to *execute* but one; and that however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty; for the maids will lie in bed till noon if we stand idling thus."

Upon this, the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed: when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and, to its credit, ticked as loud as ever; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast that morning, upon looking at the clock he declared that his watch had gained half-an-hour in the night.

"FOR TWENTY YEARS."

"HERE!" said a clear, manly, though I thought hurried, voice behind me. I was sitting in the court-room, my face towards the judge. I instantly turned round to see whose voice said "here!" Yes, he was "here." He stood up, a fine manly youth of about twenty years of age, as one would naturally judge. His face was pale, and his large black eye saw nobody but the clerk of the court, who stood with a paper in his hand. I then understood it. The young man was in the criminal box, and the paper in the hand of the clerk contained the sentence of the judge. Slowly the clerk opened the paper and read.

"Three days of solitary confinement, and twenty years in the State's prison."

Not another word was said. The officer turned, and the young man followed him—to his long, long imprisonment! I saw him go out of the door, and knew that I should never see him again. He had killed a fellow soldier, but some mitigating circumstances softened his sentence. My thoughts followed the poor young man.

Has he a father to bend and fall under the blow? Has he a mother to weep over his doom? How long will they live? They will die and leave their child in prison! Twenty years! Suppose he should live through the sentence, and come out, his youth gone, his friends all gone, the world changed—he will feel like a piece of drift-wood on the great waters! Old houses will be pulled down and new ones built. Old people now will all be dead. The little boy to-day, will then be a man. The little girl will be a woman then. The children in the Sabbath-school now, will be men and women then. How many graves will be dug before that day! The proud ships that now spread their sails will have all disappeared, some broken up because worn out, and many lost down in the dark, deep waters. All the horses and cattle now living will be dead. The judge who held the court, the jurors who tried him, the clerk who read his sentence, the officer who led him out, and the warden of the prison who received him,

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will all very likely be dead! The carriage and the cars that carried him to prison will be worn out. The birds that sing to-day will all be dead then.

Twenty years! He will have grey hairs then. He cannot then begin life for this world. He may live to come out; but the blood of his fellow-soldier will still be on him. He cannot leave his guilt in the prison. Nothing but the blood of Christ can remove sin and take away guilt. Poor fellow! What if he say, "I am young—too young for such a doom!" But was he too young to kill a strong man? What if he say, "It's too hard to be condemned for twenty long years just for what I did in an instant! It took me but an instant to stab him!" Ah! human law and divine law don't ask how long it took you to commit the sin. Some people must try to think that God will not punish the wicked in eternity, because life here is so short! But here was a very mild punishment for what was done in the flash of an eye!

Was that poor fellow ever in a Sabbath-school? Did he ever have a teacher who loved him, and taught him, and prayed for him? Alas! I understand not. Was there no teacher who might have led him to the school? Was there no little boy who might have invited him?

Twenty years! Before he comes out, the hand that writes these lines will most likely be still in the grave. So may the hand that holds the paper and the eye that reads these words. Shall we be with Jesus then, or in a prison out of which there is no coming in twenty years? *Rev. John Todd, D.D.*

LITTLE HENRY'S FAITH.

Little Henry's father was a pious sea captain. Morning and evening the little boy bent the knee with his dear parents at the family altar; and morning, noon, and night he joined in his father's thanksgivings as they gathered around the family board.

But the time at length came when the captain must leave his family, and embark once more upon the ocean.

After he was gone, as the family again gathered around the table, little Henry looked up, and inquired, "May I ask a blessing, mother?" Consent was given, and the little boy began: "O Lord, we thank thee for this nice bread and butter. O Lord, we thank thee for this nice beef-steak," mentioning other articles on the table, and reverently closed with "Amen."

When night came he was not willing that the family altar should be forsaken, and with his mother's consent he made his little prayer. Among other requests which he offered with all apparent earnestness and sincerity, were these: "O Lord, don't let a great wind come and break my father's ship to pieces. O Lord, let my father get his ship full of oil, so he can come home quick."

After this evening little Henry continued to pray; but his mother noticed that he did not pray so earnestly for his absent father. On being reminded of this, Henry with much feeling replied, "Mother, I have asked the good Lord to take care of my father; He has heard my prayer, and He is going to do it."

What a lesson to the cold and formal Christian, who for years may have repeated the same petition morning and evening, scarcely feeling that it is heard on high, much less that the good Lord "is going to do it." Well does the Saviour say to such, "Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

"FEAR THOU NOT, FOR I AM WITH THEE."—(Isa. xli. 10.)

Weary pilgrim, why look sadly,
At thy sorrows on the way?
Surely Christ now hails thee gladly,
And reproves thee for delay.

Faint thou not, but onwards pressing—
Look to Jesus for His aid;

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He will grant to thee His blessing,
If thy faith on Him is stayed.

O the joys that lie before thee,
Which by faith thou may'st behold!
See, O see! thy crown of glory,
Shining brighter far than gold.

Up, then, and thy lamp be trimming—
Dwell thou on the Saviour's love!
Hark! the saints and angels hymning,
Now to welcome thee above.

W. E. JENNINGS.

Miscellaneous.

LIVING BY THE DAY.

ONE of the reasons why Christians do not attain to fuller and deeper and richer life, is, that they do not live by the day. Practically, they assume to themselves long lives—ample time for the performance of those duties and the carrying out of those plans which should be begun at once. They leave unsaid many words of cheer and counsel; they defer many kind acts; they neglect to enter many a bye-path of influence, giving as an excuse when conscience lifts up her quiet tone of reproach, "Time enough yet; I can do it to-morrow." The habit results from mental and moral inertia; from a desire common to all for present ease—"yet a little more sleep, a little more slumber." One says, "I do not exercise the charity which I ought; I will begin the New Year with a different spirit." Another knows that he is penurious: "Next week I'll begin to give more." One thinks he is not exerting any direct influence for Christ; "to-morrow" he will be more faithful to souls. Another sees his business suffering through lack of forethought, and says, "Well, time enough yet! I'll look over matters systematically soon." The indolent man says, "Monday I will go to work." The ignorant man fancies that at some indefinite future time he will be wise. The impenitent man hopes that at some time in the ample hereafter he shall make his peace with God.

Many pangs would it take away from death-bed reflections, were it our habit to live by the day. Many lives that now seem futile would be saved to the Master, and to a world sorely in need of labourers. The gain in peace of conscience would be almost immeasurable. There are probably very few who, were the angel of death to knock for admittance at the close of some day in the midst of what is called "a career of active usefulness," would not say with sudden dismay, "Why, I have not really begun my life. I have been getting ready to live. I am not yet prepared to give account of one day of full living!"—*Tract Journal.*

THE HEAVENLY REST.

"REST! how sweet the sound. It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest—not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest! when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty!" When we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day! When I shall rest with God. When I shall rest in the bosom of my Lord. When I shall rest in knowing, loving, rejoicing, and praising. When my perfect soul and body shall together perfectly enjoy the most perfect God! When God, who is love itself, shall perfectly love me, and rest in

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His love to me, and I shall rest in my love to him; and rejoice over me with joy, and joy over me with singing, as I shall rejoice in him!"

A PORTRAIT.

INTERPRETER: Come in: I will show thee that which may be profitable to thee. So he commanded his man to light the candle, and bid Christian follow him; so he had him into a private room, and bid his man open a door, the which when he had done, Christian saw the picture of a very grave person hung up against the wall, and this was the fashion of it: it had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his back; it stood as if it pleaded with men, and a crown of gold did hang over his head. Then said Christian, what means this? Interpreter: The man whose picture this is is one of a thousand; he can beget children (1 Cor. iv. 5.), travail in birth with children (Gal. iv. 19,) and nurse them himself when they are born.—(1 Thess. ii. 7.) And whereas thou seest him with his eyes lifted up to heaven, the best of books in his hand, and the law of truth writ on his lips, it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if He pleaded with men; and whereas thou seest the world as cast behind Him, and that a crown hangs over His head, that is to show thee that slighting and despising the things that are present for the love that He hath to His Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the interpreter, I have showed thee this picture first, because the man whose picture this is is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide in all difficult places thou mayst meet with in the way; wherefore take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.—*Bunyan.*

THE GRIP OF FAITH.

JOHN WELSH, one of the early Reformers of Scotland, born 1570, has given a lively picture of faith, which may serve to encourage some trembling believer:

"It is not the quantity of faith that shall save thee. A drop of water is as true water as the whole ocean. So a little faith is as true faith as the greatest. A child eight days old is as really human as one of sixty years; a spark of fire is as true fire as a great flame; a sickly man is as truly living as a well man. So it is not the measure of thy faith that saves thee; it is the sacrifice that it grips to that saves thee. As the weak hand of a child that leads the spoon to the mouth will feed as well as the strongest arm of a man, for it is not the hand that feeds thee, albeit it put the meat into thy mouth, but it is the meat carried into thy stomach that feeds thee; so if thou canst grip Christ ever so weakly He will not let thee perish.

"All that looked on the brazen serpent never so far off, they were healed of the sting of the fiery serpent; yet all saw not alike clearly, for some were near at hand, and some were far off. Those that were near at hand might see more clearly than those that were far off; nevertheless, those that were far off were so soon healed of the sting, when they looked to the serpent, as those that were near at hand; for it was not their look that made them whole, but He whom the serpent did represent. So if thou canst look to Christ ever so meanly, He can take away the sting of thy conscience if thou believest; the weakest hand can take a gift as well as the strongest. Now, Christ is the gift, and weak faith may grip Him as well as strong faith, and Christ is as truly thine when thou hast weak faith, as when thou hast come to these triumphant joys through the strength of faith.

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Cabinet.

EYES, AND THEIR USES.

GOD has given eyes to the MIND, as well as unto the BODY. The purpose of your eyesight is to convey distinct ideas of objects to the mind; whilst, by the eyes of your mind, you perceive objects your bodily eyes cannot see, whether to be desired, or to be shunned. Thus the Apostle Paul speaks of "*the eyes of your understanding*," and of having them opened. In order to rightly *understand* any subject, you must look at it with the eyes of your mind; and, as sin has blinded our eyes, so that, having eyes we see not, and having hearts, we understand not, every one needs to pray unto the Holy Spirit, as did the Psalmist, "Open thou mine eyes, that I may behold wondrous things out of thy law."—(Psa. cxix. 18.) Until the eyes of our minds are thus opened, we continue in spiritual darkness and ignorance. We neither see our true condition as sinners exposed unto everlasting death, nor the suitableness of Christ as a Saviour for us, or "any beauty in Him that we should desire Him."—(Isa. liii. 2.)

Reader! has your mind been operated on by the great Searcher of hearts? Are your eyes opened? Can you say with the man in the Gospel, the subject of Christ's miracle, "Whereas I was once blind, now I see?"—(John ix. 26.)

Supposing this your happy privilege, then, one use of your eyes is to

I. LOOK BACK.—This is taking a retrospective view of the past, and enables you to trace the way by which you have come through your pilgrimage unto this day. Looking back, you see the starting-point whence you set forth on the good way; and, as the subject of divine grace, you can "look to the rock whence you were hewn, and the hole of the pit whence you were digged."—(Isa. li. 1.) Consequently, you behold what was your former miserable state; as the prophet describes the unconverted mass of mankind, saying, "Darkness covers the earth, and gross darkness the people."—(Isa. lx. 2. Oh what a mercy you are not still in that condition of ignorance, blindness, and wretchedness! "Ye were sometimes darkness," Paul says, "but now are ye light in the Lord."—Happy exchange!

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But, as you *look back*, you likewise behold how varied have been the circumstances of your pilgrimage route. How a kind and special providence has wrought for you here and there! What afflictions, temptations, labours and trials, you have come through! You can recall many interesting, many marvellous scenes—many dangers escaped, many deliverances afforded, many mercies received. Yes, you see, and say, it has been a *wonderful* way by which you have arrived unto the present—not in your own poor strength, but in the strength, and by the grace of a guiding, upholding, comforting, covenant God. Your language is like Paul's on one occasion, "Having obtained help of God, I continue unto this day."—(Acts xxvi. 22.) You often fretted over the roughness of the journey, its ups and downs, its hardships and intricacies, but you now can perceive it has been a *safe* way as well as the *right* way, and which calls forth your gratitude unto Him, here on earth; and, hereafter as you hope in heaven above, will command your praise for ever and ever.

Your *looking back* with these purposes is one wise intention of your heavenly Father; "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep His commandments, or no." "Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee."—(Deut. viii. 2, 5.)

II. Look Around.—Well, wherever you do look, you clearly perceive you are in the same world still, as when, perhaps years ago, you turned your back on it, and set forth towards the New Jerusalem, "the city of the great King." Yes, you are still on earth, surrounded with the same kind of people—having the same trials to bear—the same afflictions to suffer—the same temptations to try your faith, and hope, and patience, and love to Christ. Having your eyes opened, you see what a vain, empty, wicked world you once obeyed, and which multitudes are serving. And what reason you have to adore the grace of God, that you are not now of the number who, as you once were, are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."—(Eph. ii. 12.)

It is a sight to *humble* you too, as well as excite your thanksgiving unto God, who hath made you to differ. You know you

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would have been the same as the darkest and the vilest, but for divine mercy toward you; you had to this day gone with the multitude, "serving divers lusts and pleasures," in the broad road to everlasting destruction, but for God's enlightening, delivering, redeeming grace. "By the grace of God, I am what I am," is your *wondering, emphatic, grateful* exclamation. God's grace is alone the cause of the difference in you, between the past and the present. God's Spirit opened your eyes to see your danger, and so caused you to feel anxiety for your soul's salvation. By taking off the scales from your eyes, the precious light poured into your mind; and by that light you saw the way to Jesus and to seek Him.

And now *looking around*, you find yourself in the company of "men to be wondered at," men "of whom the world is not worthy," men who are crucified to the world, and the world crucified unto them; whose affections are "set upon things above, not on things on the earth," and all of whom, and yourself with them, are confessing we are "strangers and pilgrims on the earth, as all our fathers were," seeking a better country, that is an heavenly—the "rest which remaineth for the people of God."—(Heb. iv. 9; xi. 13, 14.)

God has given you eyes to see with. *Look around*, then, and now behold the lamentable condition of multitudes of your fellow-creatures, ignorant of God, and out of the way. O let your spirit be deeply affected by the sad spectacle! and, in the *uncertainty* of their lives, and the certainty of your own death, see too a powerful motive for prayer and earnest exertion, by the grace of God to guide them to Christ. This is your Christian work, DO IT; and herein is your encouragement and promise of reward. "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."—(James v. 20.)

But you will also

III. LOOK WITHIN.—That is, into your own heart—into your own spirit; because the Almighty expects you to make such use of your eyes. He says, "Let a man examine himself."—(1 Cor. xi. 28.) Self-examination is an obvious duty, and may not be dispensed with if one will be sincere to himself—will not be deceived in his real state of heart before God, and therefore meetness or unfitness for eternity.

How can a man know his heart who never examines it? who

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never scrutinises it, as a scholar his problem—a merchant his books—a physician his patient? All may be wrong, and must be wrong, where there is no inspection of the inner man, no investigation of the heart and spirit, no looking within into self. "Examine yourself," says Paul, "whether ye be in the faith; prove your own selves."—(2 Cor. xiii. 15.) Look and see, dear friend, if all is right between you and God. Is "the root of the matter in you? Is your heart beating for God; yea, for the living God? Are the pulses of your soul throbbing for "sanctification and true holiness?" *Look within.* Ah! but you will be sure to discover much that is enough to *startle* you; to make you ashamed, and to cause you to cry as David did, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."—(Psa. li. 7.) Paul's looking within made a discovery he could not otherwise have learned; but it proved to his satisfaction that sin was a burden, and that holiness was the desire of his soul; and that therefore he had right evidences of his being "a new creature in Christ Jesus;" "I find, then, a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not."—(Rom. vii. 18—23.) No! there is neither *power* or *desire* in the fleshly mind to do that which is good; only grace can do it—the grace of the Holy Spirit; and the promise unto the humble believer is, "He which hath begun a good work in you will perform it until the day of Jesus Christ."—(Phil. i. 6.)

Once more, and

IV. Look Above.—The eye of faith has a wonderful ability; and which, contrary to natural vision, looks "not at the things which are seen, but at the things which are not seen." (2Cor. iv. 18.) It sees what is invisible; and, looking into futurity and eternity, takes a survey of "the inheritance of the saints in light."—(Col. i. 12.) Some of the dear followers of Christ have had bright views of the "land that is very far off," (Isa. xxxiii. 17) and thereby, animated in spirit, they have forgotten the troubles of the way, renewed their strength, mounted up as upon "the wings of an eagle," have "run without weariness," and could "walk and not faint."—(Isa. xl. 31.)

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And this is one especial object God has contemplated in giving you eyes to see with; it is, that by their wonderful ability you may *look above*; above the world and all worldly things—above the hills of difficulty which tower on high, and that would intimidate your heart—above your trials, and fears, and foes—above, to the home awaiting you, the rest prepared for you, the Saviour ready to receive you, the portion He has in reversion for you, and the bright crown of salvation He will give you "when He shall come to be glorified in His saints, and to be admired in all them that believe."—(2 Thes. i. 10.)

Make, then, a good and proper use of your eyes. Do not look down on the rough path you may have to travel, but up to the Hand that will support you and lead you unto the end. Do not look on your own weakness, but above it, to the promise which says, "My grace shall be sufficient for thee," and "as thy days, so shall thy strength be."—(2 Cor. xii. 9; Deut. xxxiii. 25.) Do not look timidly at your conflicts, but believingly on your Almighty Captain. Do not look on your afflictions as though they would crush you, but look above to the design of them all, and their glorious issue; that you may be able to say as St. Paul, who reckoned "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—(Rom. viii. 18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."—(2 Cor. iv. 17, 18.)

Thus, let your eyes be ever *upward*, like David, "I will direct my prayer unto thee, and will look up."—(Psa. v. 3.) Look up, to follow your prayers with holy longings after more knowledge of Christ, and more fellowship with heaven. *Look up* after your prayers for the answers which shall descend to you from above, and shall "put a new song into your lips, even praise and thanksgiving."—(Psa. xl. 3.) Look up for all the grace and comfort you need here, and which only the Spirit of God can supply. Look up to Christ, contemplate Him, once in this world, where you are now passing through trials and temptations; "Consider Him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—(Heb. xii. 3.) Look up to Him as your hope, "Looking unto Jesus, the Author and

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Finisher of our faith."—(Heb. xii. 2.) Look up to Him as your Friend on high, your Intercessor before the throne, your glorious Head, sympathising with all your sorrows—saying, "he that toucheth you, toucheth the apple of mine eye"—(Zech. ii. 8), and "because I live, ye shall live also."—(John xiv. 19.) Look above all else unto Him, and look for His bright and last coming, when "unto them that look for Him, He shall appear the second time without sin unto salvation."—(Heb. ix. 28.)

Thus let us, each one, make a right use of our spiritual eyesight; always directing our faith's view, and hope's expectation, and love's impassioned desire, towards our glorious Redeemer; till we shall see Him eye to eye, where no clouds or distance shall intercept nor obscure the blessed vision for ever; and then "we shall be like Him, for we shall see Him as He is."—(1 John iii. 2.)

E. B.

Heavitree.

THE FINAL ABODE OF THE GLORIFIED.

HEAVEN, the final habitation of the glorified, is undoubtedly a place, and not merely a state. In what part of the universe it is situated we are not informed. It is not necessary for us to know; and since revelation is silent on the point, it were vain to conjecture. As some, however, have entertained and advocated the opinion that this earth, after undergoing the purification of fire at the last day, will be renovated and thenceforth become the permanent abode of the redeemed human family, it is proposed here to inquire whether the Holy Scriptures afford any support to this opinion.

The text upon which this view is chiefly founded, is 2 Pet. ii. 13, wherein the apostle, after describing the general conflagration, "when the heavens being on fire shall be dissolved and the elements shall melt with fervent heat," adds, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise referred to is evidently that of Isaiah's prophecy—(chap. lxv. 17.) But, looking at this passage in its connexion, it will be seen that it applies, not to the future state of the redeemed, but to the vastly improved condition of mankind during the millennial reign of Christ.

The Christian dispensation itself is represented under the figure of a new heaven and a new earth. Even in its dawn it is a new creation, in comparison of that which preceded it. Hence the declaration, "the former shall not be remembered nor come into mind"—is generally considered to be a prophetic intimation of the change of the Jewish to the Christian Sabbath, as commemorative of our Lord's resurrection and

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the completion of the work of human redemption. But when the Christian dispensation shall have advanced to its meridian splendour, when it shall shine forth in all the glory of the millennial age, then pre-eminently may it be styled a new creation. Satan shall then be bound for a thousand years, and shall be allowed no more to deceive the nations. What an inconceivable change for the better will this one circumstance occasion! "The glory of the Lord shall be revealed, and all flesh shall see it together." — (Isa. xl. 5.) "Wars" shall be "made to cease unto the end of the earth."—(Psa. xlvi. 9.) "Then shall the earth yield her increase."—(Psa. lxvii. 6.) Disease and death will be of comparatively rare occurrence, and human life will be lengthened, probably, to the duration at which it commonly stood in the antediluvian age. A change so great is fitly described under the figure of "new heavens and a new earth."

Glorious, however, as this prophetic representation is, as given by Isaiah, it is manifestly not intended to apply to the heavenly state, inasmuch as there will be no solitary sinner there, and no death, and no curse; all of which are mentioned as existing at the period to which the prophecy refers.—(Isa. lxv. 20.) It is further quite inapplicable, unless "building houses and planting vineyards," (ver. 21,) be supposed to form a part of the employments of heaven.

When, therefore, the apostle applies the terms of this prophecy to a state of things that is to follow the day of judgment, we conclude that he does so in an accommodated sense. This earth may at that period be literally new created, and peopled with fresh inhabitants; but it by no means follows that it will be the final dwelling-place of the redeemed. Various considerations seem to forbid such a conclusion.

1. Setting aside those instances wherein the word "*heaven*" denotes merely the firmament or sky, the term, as everyone knows, is used in the Scriptures to signify the peculiar abode of God and holy angels. This is its ordinary acceptation, as employed in the following among many other passages:—1 Kings viii. 30; Psa. xi. 4; xx. 6; Eccles. v. 2; Isa. lxiii. 15; lxvi. 1; Matt. vi. 9; xxiv. 36; Luke xv. 7—10.

2. The same high and holy place is declared to be the destined abode of the righteous. Our Lord distinctly said, that He "came down from heaven," and spoke of His "ascending up where He was before."—(John vi. 38, 62.) "In my Father's house," He said to His sorrowing disciples, "are many mansions. . . . I go to prepare a place for you. I will come again, and receive you unto myself, that where I am, there ye may be also."—(John xiv. 2, 3.) The place of which He here speaks must be somewhere apart from this material globe. They witnessed His ascension "into heaven."—(Acts i. 9—11.) Paul testifies he has actually "entered into heaven itself."—(Heb. ix. 24.) Is it supposable that they shall ever quit the heavenly mansions, where they are represented as delightfully associated with myriads of the angelic host in singing "a new song"

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of praise to the Redeemer (Rev. v. 8—14), to dwell again upon the earth, although it be literally "a new earth?" Surely not. Once entered into that blissful abode, they "*shall go no more out.*"—(Rev. iii. 12.) Once "caught up to meet the Lord in the air," they shall "*ever be with the Lord.*"—(1 Thess. iv. 17.)

3. The "new heaven" and the "new earth" which the apostle John saw in visions (Rev. xxi. 1—5.), was something vastly superior to that of which, under the same designation, Isaiah speaks. No building of houses and planting of vineyards; no sin, no sorrow, no pain, no death; from all which the millennial age will not be wholly free—shall ever be known in those abodes of the blessed. This is undoubtedly a description of the heavenly state. If the terms "new heavens and a new earth" were used figuratively by Isaiah, is it conceivable that, in describing a state so far excelling the former in glory and blessedness, the same terms should be used by John in a literal sense?

In the same chapter another figurative description of the same glorious abode, represents it as a city of pure gold, having twelve foundations of precious stones and twelve gates of pearl. The city has no need of the sun or of the moon to shine in it; "for the glory of God lightens it, and the Lamb is the light thereof; and the nations of them who are saved walk in the light of it; and there is no night there," &c.—(ver. 10—27.) This description, as well as that which precedes it, seems incapable of harmonising with the idea of the redeemed being finally located on this earth from which they were redeemed, however changed for the better it may be.

4. All those passages of Scripture which teach believers to look forward to "a house not made with hands, eternal in the heavens" (2 Cor. v. i.); "a city which hath foundations, whose builder and maker is God" (Heb. xi. 10.); "a better country, that is, an heavenly" (ver. 16.); "the inheritance of the saints in light" (Col. i. 12.); "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them" (1 Pet. i. 4.); and those also that speak of their being "equal unto the angels" (Luke xx. 36.); and associated with "an innumerable company of angels" (Heb. xii. 22.); and that teach that their bodies shall at the resurrection be "raised spiritual bodies" (1 Cor. xv. 44.), and be "fashioned like unto Christ's glorious body" (Phil. iii. 21.); that they shall "be like Him, for they shall see Him as He is" (1 John iii. 2.); all these appear to forbid the supposition that this earth will ever become the abode of the glorified.

Heaven and earth should not be thus confounded. "We know not what we shall be," nor where the place is which our Lord is preparing for our reception. It is enough for us at present to know, that "when Christ who is our life shall appear, then shall we also appear with Him in glory" (Col. iii. 4.); and that we shall be "*like Him,*" being "changed into the same image."—(2 Cor. iii 18.) We shall be "with Christ," and where He is—that is heaven.

"The God of all grace hath called

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us unto His "eternal glory by Christ Jesus."—(1 Pet. v. 10.) Let us in faith gladly and adoringly obey His call. He "will show us the path of life: in His presence is fulness of joy; at His right hand there are pleasures for evermore." — (Psa. xvi. 11.)

Essex. J. B.

RECOGNITION IN THE FUTURE STATE.

Extract of a Letter to a Sister in Canada, absent from sight upwards of thirty years.

You have suggested an interesting topic, concerning which you desire to have my thoughts;—recognition in the future state. The question — Shall we know one another in heaven?—is one on which it appears to me surprising that there should be two opinions amongst those who are believers in divine revelation. That any should doubt or be puzzled about it, must, I think, arise from their supposing that such recognition would revive painful as well as pleasing remembrances; forgetting that our knowledge will then be so enlarged, our perceptions so keen and far-reaching, our judgment so correct, and our will so perfectly conformed to the divine will, that there will be no room for the painful emotions which many supposable circumstances or discoveries would here excite in our minds. "Shall not the Judge of all the earth do right?"—is a consideration that, even now, may well quiet our spirits and allay all uneasy apprehensions. But what saith the Scripture? There we shall be "equal unto the angels."—(Luke xx. 36.) Do the angels know one another? — so doubtless shall we. We "shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." —(Matt. viii. 11.) *Sit down with them, and not know them?* Impossible! And if we shall know them whom we only heard of on earth, much more may we expect to recognise those whom we knew and loved. Even those who are "*thrust out*" are represented as able to "see Abraham, Isaac, and Jacob, and all the prophets;" (Luke xiii. 28.) and although "there is a great gulf fixed between" them, so as to prevent all access of the one to the other, yet it would appear, from Luke xvi. 19—31, it is not altogether impossible that ideas may sometimes be interchanged. With a vision and a knowledge so inconceivably comprehensive and far-reaching, how can we for a moment suppose that glorified saints who were companions on earth, will not recognise one another in heaven? Besides, we are plainly told, "*then shall we know even as we are known.*" — (1 Cor. xiii. 12.) This is decisive. I am sure I need add no more on this subject.

Essex. J. B.

"THE OPEN DOOR."

"I am the door: by me, if any man enter in, he shall be saved."—(John x. 9.)

Christ is the door by which we are to enter the kingdom of heaven. There is no entering in by any other way; all other paths lead to disappointment, ruin, and endless woe. In the third chapter of the Revela-

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tion of St. John, we read, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me." Reader! are you alienated from Christ, and a stranger to Him? Are you still unconsecrated, and in your sins, without hope of salvation? Would you die as you now live? He stands knocking at the door of your heart, that He may enter in and take up His abode, to reign and rule, and have the sovereignty over all your affections. He who died for your sins on the cross, claims you, seeks you, waits for you, and will welcome you to His throne of mercy. How long has He knocked in vain at the door of your heart to enter that dark chamber, and shed within the beams of His own life-giving grace? And you have resisted the voice of conscience, the invitations of mercy, the pleadings of His love, the convictions of sin! It may be that you have had the advantage of early religious training, pious parents, instruction at a Sabbath-school, repeated admonitions to seek earnestly the salvation of your soul, and yet you have stood out against every warning!

You may have hardened your heart against the truth, by diving deeper and deeper into sinful practices; and gone headlong into forbidden paths, to drown the awakenings of conscience, and stifle the inward reproach. You may have practised deceit and hypocrisy before others, to appear what you have not been in secret, unmindful that the eye of God was resting on you, to bring every secret thing into judgment. You know full well the sin in which you have most indulged, the sin which has kept your heart, resisting hourly the claims of your Saviour, who stands knocking for admittance and possession. And this sin is still predominant—the master of your passions—the ruler of your will—the sovereign which sways an absolute dominion over you. Whatever it is that keeps you from yielding your heart entire to the Lord is your sin, the hindrance to your soul's salvation. No excuse for such delay will be admitted at the final day of judgment—every mouth shall then be stopped, and individual guilt will be brought to light, without any possibility of escape. You may arrive at the certainty of your present condition by infallible proofs. Is it not wise to consider well your state, to reflect on the momentous question of eternal ruin, or eternal salvation? Every hour you are rapidly passing on to the judgment of the great eternal, and you cannot avert the flight of time; the awful moment must arrive, and before you expect, you may hear the final summons which is to usher you into the invisible world. Are you still unprepared? Are you still not ready for the great change?

Christ has waited long, knocked daily at the door of your heart, sought admittance there to take up His abode, and bless you with His presence, and the grace of His most holy Spirit. If you have hitherto resisted conviction of sin, and the voice of conscience, and the direct and urgent appeals to repentance and newness of life, come to the decision at once that you will no

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longer halt, no further hesitate in seeking earnestly "the one thing needful." He who trifles with the opportunity now in his power to plead with God for mercy, may conclud that his soul is in imminent danger of eternal ruin. There is no escape from such a result if you neglect so great a salvation. The longer you procrastinate in knocking at the door of mercy, the greater will be the difficulty of salvation; the bonds of iniquity become strengthened daily, if there is no striving for the crown of glory. Indifference to spiritual religion is a plague-spot in the heart, which destroys its vitality, and hinders the word of God. It ruins thousands because of the absence of desire to care for the one thing needful, and the longer it gains the ascendancy, the stronger is the risk of entire failure. The tide of iniquity flows on unchecked without the special grace of God to check its onward course. Nothing short of divine power can subdue the inward strength of sin, and hence it is that the cry to God mightily for His Spirit to change the heart, should be constant and persevering, with the full and positive assurance that He will fulfil His promise and grant the blessing. He opens and no man shuts. He alone can pour such a flood of light and love into the heart, as to chase away the clouds of darkness and despair, and save the soul from present and eternal ruin. None, however hardened, need to be discouraged—the fountain is ever open to cleanse from all sin—the grace of the Infinite far exceeds the sins of the finite; and where sin abounds, there grace doth much more abound. There is no limit to the free grace and mercy of God; He invites all to take of the water of life freely—not grudgingly. He is the well-spring of life and joy to all who seek Him —He will in nowise cast out any who come to Him. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." — (Revelation xxii. 17.) He proclaims to each—to all —without distinction, "I am the door; by me, if any man enter in, he shall be saved."

Tiverton, August, 1863. F. S. G.

IS ALL WELL?

Reader, were you ever at sea? And do you remember how thrilling at midnight was the cry of the sailor from the mast-head, "All is well," as it sounded over the waters?

Can you give the same cheerful answer in regard to yourself? I do not mean, is your business prosperous? There are vastly higher interests than this? Is all well in regard to your mind, your character, your soul? Are you growing—not in riches—but in knowledge, in wisdom, and in favour with God and man? Can you reflect on the past and the present with satisfaction, and look forward to the future without gloomy forebodings? Are you prepared to live or die? Is all well with you for time? Is all well for eternity?

This is a good time to think. The bell is tolling for the old and dying year: 1863 is just gone. Go into account with yourself at the close of this portion of your probation, and rest not satisfied till you can say in truth—"All is well."

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The Counsel Chamber.

SIN A SEARCHER.

It was recently stated in the newspapers that a man had stolen the contents of a cash box belonging to a Benefit Society; but afterwards getting intoxicated with part of his ill-gotten gain, he revealed, while in that state, the fact of the robbery to some of his companions, and was thus brought to justice. Thus demented, a man may unwittingly betray his own secret, and so his sin may find him out.

Another instance occurs in the case of a murderer in London, who being undiscovered, and finding that a reward of £800 was offered for the apprehension of the criminal, accused, and attempted to convict an innocent man of the very crime of which he himself had been guilty, and thus led to his own conviction and execution. Thus the love of money, which, no doubt, in this case, led to the first crime, demented the man; shut his eyes to the danger of attempting further to enrich himself by false accusation against the innocent, and so secured the detection of his guilt in both instances.

It is idle for any one to say respecting these causes of discovery, that they were accidental or exceptional; and that if the one had not got drunk, and if the other had not hoped to gain the offered reward, they would not have been found out. Let it be borne in mind that no man, however careful and prudent, is equally so at all times. And if a man is wicked enough to be guilty of such crimes, the probability is, that he may be foolish enough to commit some indiscretion which shall lead to the detection of his wrong doing. Beside which, it is utterly impossible to resist the conclusion, that an over-ruling and righteous providence does often frustrate, in the most remarkable manner, all the desires and cunning craftiness of the wicked. "When God wills it, our secrets are found out."

Sometimes, the very secrecy with which sin has been committed, and especially its non-detection for a time, leads to its ultimately being found out, by inducing a spirit of false security in the further commission of sin. Immediate detection and speedy punishment of sin might fill the mind with apprehension, and induce extreme caution and watchfulness against its repetition; but "because sentence against an evil work is not executed speedily, therefore the hearts of the children of men are fully set in them to do evil." Men grow bold and confident in their supposed immunity from detection; presumption takes the place of prudence, and the consequent haughtiness of the spirit secures and precipitates the fall.

I do not, however, by any means, intend to assert that those whose sins are thus brought to light in this world, and who have here in various ways to suffer afflictions,

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and to endure in their own persons, or in their families or circumstances, evident, just, and righteous retribution for their offences, are greater transgressors than some others, because they suffer such things. The tower in Siloam may fall upon some, while others escape; Pilate may mingle the blood of some with the sacrifices, while the blood of others may continue to flow peacefully through their veins; but the sufferers are not therefore to be accounted the greatest of all sinners. The felon's dock does not always hold the guiltiest criminal in a court of justice. The witness may be worse than the prisoner; and even a judge (as was doubtless the case in many instances with the notorious Jefferys) may be more wicked than the man whom he condemns to the gaol or the scaffold. There are, doubtless, many who are not found out, as bad, or worse, than those who are. A fair exterior, prosperous worldly circumstances, reputation and honour amongst men, or even a religious profession itself, may but serve lightly to veil over from the sight of man for a season, the depravity that shall be all the more revolting when it comes to light; like the whited sepulchres to which our Lord compared the hypocritical scribes and Pharisees, "which indeed appear beautiful outward, but within are full of dead men's bones, and of all uncleanness." We shall do well, all of us, to remember that the warning words of the Saviour, already quoted, are of universal application, "Except ye repent, ye shall all likewise perish."

Especially do I wish that it should be felt, that it is not only to the class of flagrant transgressors, or to those that violate the law of the land, as well as the law of God, that this Scripture may be applied. It is very comprehensive, and must, doubtless, include *all* offences, whether of an open or secret nature, whether having reference more immediately to God, as between Him and our consciences, or to others beside ourselves; *of all sin*, without exception, it must be true, "Be sure it will find you out."

Even if it be not discovered before men, sin must reveal itself to the conscience, which is God's law to us, and either excuses or accuses us; and, unless it is seared as with a hot iron, it must testify against us if we sin against God. It thus finds us out to ourselves, for "There is no peace, saith my God, to the wicked, for they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." And how terrible often is this finding out? The spirit of a man will sustain his infirmity, but a wounded spirit who can bear? A guilty conscience sometimes speaks in tones so loud, and deep, and constant, that death itself is felt to be preferable to the life of bitter remorse and fearful terror which some have endured.

Judas, one of the twelve, actuated by the love of gain (which the Scriptures assert to be the root of all evil), had, with the view of gratifying this base passion, conceived the design of betraying the Saviour into the hands of the chief priests, and covenanted with them for thirty pieces of silver. The favourable time for accomplishing his purpose

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having arrived, he gave the sign agreed upon, and having betrayed him into the hands of His intended murderers, duly received the blood-money. But he was not happy with his ungodly gain, "his sin soon found him out." Seeing that Jesus was condemned, a consequence of the betrayal he had not perhaps anticipated (as indeed few, if any, can fully or correctly anticipate the results of their sins), his conscience deeply and bitterly accused him; each coin was as a viper darting its poisoned fangs into his heart. Then he repented himself, and sought to undo the evil he had committed, and brought back again the thirty pieces of silver to the chief priests and elders, saying, "I have betrayed the innocent blood." But it was of no avail, they said, "What is that to us? See thou to that." Then he cast down the pieces of silver in the temple; and in the agony of a troubled mind, like the sea when it cannot rest, and with the terror of a despairing heart, went out straightway and hanged himself.

And instances have not been rare or uncommon, in which even *unsuspected* persons have, from this cause, either destroyed themselves, or delivered themselves up to the officers of justice, and confessed their undiscovered offences.

There is, however, another aspect of the case to which, especially under the revelation of God's mercy in the Gospel, we are able to refer, and to give particular prominence, viz.:—

That it is *not only* in the way of *punishment* on the sinner that sin finds us out in this life; but sometimes in the way of mercy as well, and thus many can say, "I will sing of mercy as well as judgment. The Lord is gracious and full of compassion, slow to anger and of great mercy." He is not willing that any should perish, but that all should come to Him and live, and therefore He often causes our sins to find us out. He thus warns us against the evil consequences of our transgressions; calls upon us to repent and turn to himself; in effect saying to us, "Turn ye, turn ye, for why will ye die?"

Numerous illustrations might be given of the manner in which God thus speaks in mercy. One is derived from the case of David (2 Sam. xii.), when the prophet Nathan was sent to him concerning the matter of Uriah, saying, "Thou art the man," and David was thereby led to repentance, and confessed and said, "I have sinned against the Lord," and the Lord put away his sin, so that he did not die. Another illustration is found in the case of the Prodigal Son, who, having wasted his substance in riotous living, and reduced to utter destitution and misery, was fain to satisfy his hunger with the husks which the swine ate, and no man gave unto him; but in that condition of wretchedness and neglect, he comes to himself, and remembers his father's house, with its plenty and its comfort, and resolves to return to his father, and confess his offences, and seek forgiveness; and in the carrying out of that resolve is restored to the full enjoyment of his father's love and favour. One more illustration may be referred to, and occurs in the case of one of

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he malefactors at the crucifixion. He justly suffered death for his offences, which thus "found him out," in his being condemned to suffer the extreme penalty of the law; but he was *crucified with Christ;* and being convinced not only of His innocency, but of His being a Saviour and a King, was led in true penitence to cry for mercy, saying, "Lord, remember me when thou comest into thy kingdom;" and found it in the gracious promise of the Redeemer, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

So also, in many visitations of His providence, in personal and relative afflictions, in losses and troubles of various kinds, and occasionally even in the entrance of death into our families, God undoubtedly speaks to us in mercy, causes our "sins to find us out," and calls us to repent of, and forsake them. These painful visitations are not sent willingly to grieve us; nor does He chasten us arbitrarily, or after His own pleasure, but for our profit, and that we may be made partakers of His holiness.

And if sin does thus find us out in the way of mercy, let us distinctly bear in mind, and recognise with devout and heartfelt gratitude, that although we must in every case suffer some evils in this life on account of it, yet that its full punishment, especially in those aspects of it which relate to the divine character and law, and the future and eternal world, is borne by Christ, our great Surety and Substitute, "who died for our offences, and was raised for our justification:"—that we receive the benefits of His death, resurrection, and intercession, simply *by faith;* for "the righteousness of God is unto and upon them that believe." And to Him let us give the glory, "who is rich in mercy, for His great love wherewith He loved us, even when we were dead in trespasses and sins;" and gave His beloved Son to be a sin-offering, "that whosoever believeth in Him should not perish, but have everlasting life;" and in whom alone "we have redemption through His blood, even forgiveness of sins."

But if sin does not find us out in this life, it will certainly do so in the next. It may remain hidden and covered up in this life. God may not bring it to light; the sinner may not confess or forsake it; but "after death cometh the judgment," and on that day there is nothing hid which shall not be known, when God shall reveal and judge the secrets of all hearts by Jesus Christ.

PRECIOUS THOUGHTS. — "Open thy mouth wide," is the command: and "I will fill it," is the promise.

There are many fiery darts in store for us, but the shield of faith will quench them all.

We only ask of God what we think will be best, but He gives us what He knows will be best.

God weigheth more, with how much love one worketh, than how much it is one doeth.

Never despair until God's word gives you no ground for hope.

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Church Polity.

CHURCH MEETINGS.

In following primitive practice, there are three occasions on which churches meet, that require a few remarks. These are times of assembling which deeply affect the life, unity, and success of a church, and therefore demand our best and wisest thought, as they relate to power at the centre, essential to prosperity at the circumference.

The first occasion is the church meeting, so named as the church alone is convened. Such an occasion, when the members meet by themselves, is described by our Lord in Matt. xviii. 17, and exemplified in Acts i. 15, and vi. 2. In these there is a mixture of worship and business—as "agreeing in prayer" —hearing a complaint of inconsistency — retaining or excluding a brother—casting lots for a teacher —arranging money matters, and choosing deacons. These transactions were determined by the people —and they are the things that have to be settled now—officers, members, and monetary affairs. There are no laws to be made, but those already given by Christ are to be obeyed. The pastor who presides, and the people who are present, have not to legislate, but to let the Lord Jesus Christ rule. Differences arose among the Corinthians at their church meetings, but, far from being told to discontinue them on this account, they were ordered to hold others in a Christian spirit. They are not meant for debate so much as for devotion. They require Christian principles, like all other Christian duties; and are one proof of the need of Christian dispositions in the members of a church. "The meekness of wisdom," with a remembrance of the presence of the Master, prevents division, and maintains peace. If rendered interesting and devotional, they are delightful and hallowed seasons. The admission of members makes them encouraging and gratifying in the extreme, and a cordial welcome endears the old members to the new. As satisfaction about the piety of applicants is enjoined, but no mode of ascertaining it is prescribed, no one rigid method ought to be pursued; but along with the evidence of a Christian life, conversation with the minister and the testimony of friends, may prove more satisfactory and less formidable than formal interviews, or letters of experience; as Barnabas reported to the church what he knew of Paul, who was then received with joy. But with all practicable regularity in convening these meetings, as sacred and important, it is respectfully advised, as both useful and right in itself, that one of them should be an annual meeting for presenting a list of the members, and a statement of the accounts for the year, that what has been raised should be known and recorded. One more gathering, of a very useful kind, is a tea-meeting of members only, allowing time for

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mutual acquaintance and social conversation, followed by devotion, and addresses on topics affecting the church's prosperity.

The second occasion on which churches gather together, is "the hour of prayer." As the first church assembled, and "prayer was made without ceasing unto God for Peter," far into the night, until the answer came and surprised them, so must free churches unite in social worship now. This custom of Christians offering supplications according to their ability, is declared by early writers to have lasted for three centuries, and has continued in unestablished congregations from the Reformation to our time. And never has the power of prayer been greater than of late, in drawing down "showers of blessing." In this dispensation and "ministration of the Spirit," how becoming and how effectual is "the prayer of faith!" How refreshing and reviving have been special and united meetings, is well known to those who have frequented them! Characterized neither by "zeal without knowledge," nor by knowledge without zeal, but by a happy blending of both wisdom and fervour, they are productive of good to both the godly and the worldly to an extent that will be known only in heaven. As a possible method of making them more efficacious by increasing their unity of purpose, and leading brethren to "agree in prayer," "suffer a word of exhortation" in a suggestion, that if the usual address were given, not, as is often the case, at the end, but near the commencement, it would concentrate the thoughts of all on one or two subjects, furnish facts or promises for intercession, and stimulate the hopes or desires, or sympathies of the worshippers; thereby doing some real good, instead of coming too late to be helpful in guiding the mind or stirring up the heart.

But still the third is the chief occasion on which a church assembles for the public means of grace—the Lord's-day services — either with the sacraments or without them —when the people are convened for devotion and instruction with the pastor of their choice. Then thoughts are ascending to God, and descending from Him, like the angels on the patriarch's ladder. The congregation lift up their hearts in praise and prayer, and open their hearts for divine truths to enter, in lessons of Scripture, with the explanations and exhortations conveyed in preaching. "The truth as it is *in* Jesus," as it is *about* Jesus, with "the demonstration of the Spirit," was, and is, the primary source of light and life to human souls. "Preaching Christ" was, and is, "the power of God unto salvation." However much singing the praises of God may be improved; or prayers may be made more edifying and inspiriting by a long one being divided into two, with a lesson and a psalm between them, as is very desirable and customary; still, "Faith cometh by hearing, and hearing by the Word of God." And by that, through which faith comes, it continues and increases. Souls were and are "born of the incorruptible seed," and through it they live and grow. The main-spring of apostolic power was the apostolic

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pulpit. Their irresistible lever was their teaching power, and they found, what the philosopher desired, a place to rest it on, that they might raise the world — the power of the Almighty Spirit of God; and truth supported by power divine is "sufficient" for all things now. They drove the Gospel deep into the soil, like a strong ploughshare, and turned the world upside down, so that weeds, and tares, and thorns, that thickly covered the surface, disappeared, and the wheat sprang up in a rich harvest of thirty-fold, and even a hundred-fold, to the "good pleasure" and glory of God. At first despised by many as foolishness, and still sneered at by the philosopher and reviewer, yet, what neither intellectual lectures nor choral services have ever achieved, earnest evangelical preaching has many a time effected, in transforming a desert into a garden of the Lord. The success, too, of the apostolic ministers should not be attributed to miracle, for the only miracle was in the inspiration that gave the truth through them to others. The truth they taught is known to us from the reports of their discourses in the Acts, and from their own Epistles, which are written sermons, though, probably, the only sermons they ever wrote. These are the model discourses for the Christian preacher. In them is perceived a sagacious adaptation to the persons addressed, with all the ardour of unfolding new treasures of truth from heaven. In blending precept with promise, and vivifying doctrine by human experience, there is the unmistakeable impress of manly hearts, speakers in complete earnest to persuade and save, with all the fulness of thought that heaps up arguments to convince the most reluctant, and all the expression of the warmest feelings of compassion and affection that melting tones, and even "tears," could give. Clear as crystal, and burning with love, an apostolic sermon resembled "the sea of glass mingled with fire." And is it not the touch of nature, when heart speaks to heart, that makes the chords of emotion vibrate in the soul, especially when the theme is boundless love and deepest sorrow? With the same Gospel we have to deal, with the same human nature in its converted or unconverted state, and what was most wanted in the olden time, is "the one thing needful" to-day. The excellency of all knowledge is the excellency of knowing Christ. Knowing Him is knowing the very heart and soul of the Gospel. In Him are "unsearchable riches" for both preachers and hearers. As it was with the first, so will it be with the latest preachers; no subject like Christ — Christ's Cross, or rather, Christ himself crucified—Christ's Cross, the sword to conquer the world, the sceptre to govern the church; Christ himself living, loving now—Christ coming again in glory to make the "new earth" under the new heaven bloom as a world-wide Eden, when the Paradise regained will be better than the Paradise lost. Oh, when Christ is uplifted and unveiled in any church of believing hearts now, what has so fresh a charm, so rare a halo, and such a soul-subduing power, as the old, old story of the

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Cross? The light of the Cross is the life of the church, and in the power of the Cross lies a church's true prosperity.

What, then, is especially wanted in churches now for their increased efficiency? The more thorough consecration to Christ of every individual member on whose heart *the shadow of the cross* is resting. That precious shadow should weigh on every conscience with a sense of personal responsibility to a living, personal Christ. Those who most feel the gentle pressure must be the ones to move a whole church. Are *you* one of those who feel it? Does not that cross make a mute, but eloquent appeal to you? Is it not helping you "to remember the words of the Lord Jesus?" Memorable were all His seven words upon the Cross; yet are not all His sayings sacred to you, as if uttered there? Do you not sometimes hear His "still small voice," whispering to your heart, in tones that thrill you as if standing near Him, like Mary and the disciple whom He loved, singling you out from the crowd, as if *you* alone were with Him? Is He not saying, "All this I bore for thee, what doest thou for me? What do you more than others? You are the light of the world; are you letting your light shine before men? Why stand ye all the day idle? Go work to-day in my vineyard. The night cometh. Go into the streets and lanes of the city. Go into the highways and hedges of the country. Yet there is room. Compel them to come in. Occupy till I come. Blessed is that servant whom I find so doing. To him will I say, well done, good and faithful servant, enter thou into the joy of thy Lord. Come, ye blessed of my Father; for what ye did to the least of these my brethren, ye did it unto me." "UNTO ME!" Oh, to feel these two words coming down into the heart from the Cross, as we shall wish to hear them from the judgment throne! Would not preaching, hearing, working, giving, be a different thing if it were more done "unto me?" Would not the life of many amongst us be another story, when told and done, if its one guiding star were "unto me?" Will not these words surprise many churches and many members in that day; and make them absorbed in the thought, "Ah, had I but believed Him, when He said it was the same as if done to himself, how far more should I have tried to do, and to give; how much better should I have toiled on without human sympathy — content with having His; how gladly would I have waded through the mire of the dirtiest lane, groped my way down into the darkest cellar, climbed the creaking stair to the dingiest garret, had I but thought of waiting upon Jesus there? He there in hunger, thirst, nakedness, sickness, and I not ministering unto Him. He troubled in spirit, and I not going to visit and comfort Him. He there suffering in one of His members, and alone, as He was on the Cross." Brethren, sisters in Christ, it is not too late to prevent these cutting reflections. Come, then, and rally round the Cross, in which you glory, while, trumpet-tongued, its call is heard summoning you—*you*, to be up and doing—doing something, doing any-

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thing, but doing it soon—for your Crucified Friend.

Long may preaching "Christ crucified" be "the power and the wisdom of God" in the free churches of Britain. Breathing the free air of the Gospel, may they ever have within them the "free Spirit" of Him, who went about doing good everywhere, without regard to established limits and authorised teachers. Unhampered by priestly superstitions, may they use their liberty with success in ministers and laity, labouring together, as they that are wise to win souls for Christ. They know that evangelical truth has made them what they are, until they number half of the people who attend the places of worship in the land. And still "the truth will make them free," and keep them strong and prosperous. Free to work anywhere, only while they labour can they live, or deserve to live. Ceasing to advance would be the beginning of the end. Progress must be their watchword; aggression on irreligion their practice. For it should every one contend, as if the single champion in a holy war. Then the final issues of the conflict, however deferred, are still most certain, and are no less glorious than they are enduring; while churches distinguished by efficiency for Christ are sure "that their labour is not in vain in the Lord." The crown of victory is already gleaming half-revealed in the distance. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." — *Gunn's Church Efficiency.*

Household Hints.

THE USEFUL TABITHA.

ACTS IX. 36—42.

JOPPA, now a dirty, miserable village, and called Jaffa, was the principal seaport town of Palestine, and one of the most ancient harbours in the world. It is situated on the coast of the Mediterranean, about thirty-four miles south of Cæsarea, and forty-five miles north-west of Jerusalem. Here Hiram, king of Tyre, imported cedars for the building of Solomon's temple; and the runaway prophet embarked for Tarshish. In this place Peter saw the vision by which he was taught to call no man common or unclean, and the excellent person to whom we wish to call attention had her residence. Her name is Syriac, and means the antelope or gazelle. Dorcas is a Greek word, and signifies the same as Tabitha. Often do they in the East give the names of beautiful animals to young women.

Tabitha was a practical Christian. Her repentance toward God did not end in a few tears. Her faith in Jesus as her Redeemer terminated not in a mere religious profession. Both were thoroughly practical. She lived consistently with her godly sorrow and evangelical belief. Not merely did she call Christ Lord, but obeyed His voice. His example she copied. Like Him, she spent her life in doing good. It is

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expressly stated that she was full of good works and alms-deeds. She did not think of adorning her own body only, or of spending all her money upon herself; but thought of the bodies of the poor, and made clothing for them, and so managed as "to have to give to him that needeth." Then her acts of kindness to the indigent were neither occasional nor niggardly, but constant and bounteous.

Some professing Christians are content to do nothing for their adorable Saviour or for their fellow-creatures. They scarcely ever even entertain the idea of teaching the young, visiting the sick, distributing tracts, or helping the needy. How will Christ be able to say to such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me," when they never did anything of the kind to his afflicted and necessitous brethren? But, if He cannot thus address them on appearing at His bar—and He certainly will not, should they continue to neglect the ignorant, the distressed, or the destitute—then He will doubtless say unto them, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not;" and they will have to go away into eternal punishment, though they were His professed disciples.

Tabitha was a missed Christian. Tabitha's end came. She died, and was washed, and laid in an upper chamber ready for interment. Her death filled many hearts with sorrow. Undoubtedly she had so lived as to be missed when dead. On Peter having entered the room where her corpse was, "all the widows stood by him weeping, and showing the coats and garments which Dorcas made, while she was with them." What an affecting and impressive sight! Infinitely more honouring this than the grandest funeral. To be wept over by those to whom she had been a kind and liberal benefactress was far more creditable to her, than would have been the undertaker's finest display of mere mimicked mourning. The removal of one such person from any neighbourhood is a generally felt loss, and calls forth the most grateful remembrances and the deepest regret.

By-and-by you will, brother, have to die. Suppose you any will miss you, whenever you shall depart this life? Will some be found to gather around your grave with the feeling that they have lost a benefactor, and to drop a sincere tear over your remains? Do you go the way to be truly lamented when you expire? Are you living for the benefit of the bodies and souls of men, and for the glory of Christ Jesus? If not, who will care about your death? Living only for self, no one will really grieve at your departure. Not a few may even be glad you are gone, as then they will come in for a share of your reluctantly resigned possessions. Sad indeed is it to be unmissed on leaving the world. Thus to leave the earth not only indicates that the past life has been unprofitable, but augurs badly for the soul's future existence.

Tabitha was an unforgotten Christian.—Numbers whom she had benefited made honourable mention of her deeds. Possibly Peter was sent for to plead with God to restore her to them and to her friends. By a miracle she was presented alive to the saints and widows. She was the first that was raised from the dead by the Apostles. Her restoration to life was the means of turning many to the Lord. Usefulness prepared the way for her life on earth

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being prolonged. Had she lived selfishly, there would most probably have been no effort put forth for her re-animation. Survivors would have had her speedily buried, while her name would have more rapidly rotted than her body. Both her name and deeds are perpetuated in God's word, whilst those who lived to themselves are entirely forgotten. Clothing societies for the poor are mostly named after her. Christ will remember her work of faith and labour of love on the Great Day.

Kind acts are remembered, if not before, certainly after we are gone, and assist very materially in preserving for us a place in the memory of others. The wish to immortalise their name lurks in the bosom of all mankind. This wish peeps out when they cut their initials in the walls or woodwork of ancient edifices, when they seek to do some notable thing, or when they have a fine monument erected over their remains, or in some church. But the only sure way of being had in everlasting remembrance is to repent before God of our sins, to rest on Jesus, the atoning Lamb, for pardoning and renewing grace, and to lay out our selves and our possessions for Christ's honour, and for the temporal and spiritual advantages of the uninstructed, the indigent and the suffering. A Paul—a Howard—a Mrs. Fry, will never die in the memories of men. How different the case of the selfish! Yet a little while, and the place that now knows them will shortly know them no more for ever.

Finally, reader, are you a useful disciple of the Lord Jesus? Mere nominal discipleship will neither secure the approval of God nor man. Nothing short of active Christianity can possibly commend you to the Creator and to the creature. Assuredly you would not desire to be laid under ground without any to let fall a sincere tear on your coffin. This even the vilest crave. We read of one, who, fearing that on account of his cruelty, there would be no mourning, but rather rejoicing when he died, summoned all the chief Jews on pain of death to appear at Jericho, where he shut them up prisoners in the circus, and ordered his chief confidents to send soldiers as soon as he was dead, and put them all to the sword, "for this," said he, "will provide mourners for my funeral all the land over." In this base design he was happily thwarted. Let your determination be to act like Dorcas. Then you will be truly beloved and honoured in life, at death, and throughout eternity. J. S.

Witheridge.

Biography.

MRS. GOSSE.

As far as could be ascertained, the progress of the second cancer was but temporarily arrested, the restlessness caused by the medicine and depression disappeared. Her cough, however, still visited her in continued paroxysms, shaking her worn frame, and depriving her of rest. It was seldom that she obtained more than half-an-hour's sleep.

"It had become evident to us both," observes Mr. Gosse, "that the severance of that happy union, which without a single interruption of its peace and love had been vouchsafed to us for the last eight years, was an event not very far from us. We looked it in the face; we well knew no blessing, no strength, was to be gained by concealing it from ourselves or from each other, and we talked of it freely. To me the prospect was dark indeed; but to her death had no terrors. Our dear

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child she was able to leave in the hands of that loving Lord, for whom she had trained him from earliest infancy, and to whose tender care she now in the confidence of faith committed him; but her loving heart deeply tasted the bitterness of the cup which she saw I should soon have to drink. It was but a day or two before her departure that she said to me, with a look of unutterable affection, and with peculiar emphasis, dwelling on each precious word, now embalmed in my inmost heart—'I love you—better than on my wedding-day—better than when I was taken ill—better than when I came home from Pimlico.'

"At another time she said, 'My beloved Henry, gladly would I remain, if such were the Lord's will, and be your companion for the rest of your pilgrimage!'

"Nor was this the language of mere natural affection, however tender or refined; it was evoked by that which in her was ever the master-principle—an earnest longing after the spiritual welfare of those whom she loved. She was not ignorant, she could not be, how often the Lord had used her unworldly faith, her unselfish love, her saintly devotion, her wise and godly counsel, to the promotion of my best interests, checking and counteracting the earthly tendencies of my heart, and its proneness to love this present world. The faith that could leave her child to the care of her covenant God, could with difficulty leave her husband to the same care."

"Another proof of the faithfulness of God in hearing prayer, was the mitigation of actual pain as the closing scene drew near. Knowing, as we did, in what terrible agony this disease often ends, . . . our eyes were lifted up to the Lord that He would spare His child the depth of this affliction." And He graciously did, although power was almost lost on one side, and her breathing increasingly oppressed.

Amidst the varied sufferings or discomfort which tried her wasted frame, "her quiet, patient submission to the will of God never failed. Throughout her illness," continues Mr. Gosse, "I never heard an approach to a murmur.

"A week or two before her departure the course of reading in family worship brought us to John xiii. I had made a few remarks on the grace of the Lord in purging His own from defilement, and on the various modes in which He effects it; and turning to her I said, 'Jesus is washing your feet now, love.'

"This little observation was used to her great comfort and refreshment, as she repeatedly told me afterwards, and thenceforth it became one of her favourite words until the last, 'Jesus is washing my feet.' * * * * *

"The anticipation of being soon in the presence of the Lord who had redeemed her was delightful to her. To a friend who called a few days before her departure, she said, 'This will be the happiest year of my life, for I shall see Jesus.' * *

"At another time she said, 'I do not desire to die. I am ready to go if the Lord so chooses, but I am willing to live longer for your sake.' I have already explained that living for my sake was in her mind only a phrase for labouring for the Lord.

"I said, 'Is Jesus precious to you?' She knew I meant *consciously, joyously* precious.

"She replied, 'I cannot say that; I have not the joys I expected; I *rest* upon His word, His inspiration.'

"It had been a favourite thought of hers that the saints of God are in their last moments often favoured with sights and sounds that belong to the world they are approaching.

"In some descriptions of happy death-beds such are not unfrequently spoken of. I think that they rested a good deal on her mind, and that she in some measure hoped they would be vouchsafed to herself. But may I not affirm that God gave her a better thing? For surely it was a nobler testimony that she could calmly face death, 'resting on His word, His inspiration,' than any she

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might have given respecting the most rapturous sensible manifestations. Like the old worthies 'witnessed unto' by the Holy Ghost, she 'died in faith.'

"I have since thought that the Lord intended her a special honour in thus calling her to go out of the world without any sensible joy, resting on His word alone.

"If there was one principle that, more than all besides, she had insisted on in her Gospel tracts, it was this:—That it is the part of faith not to seek for evidence, from feelings, fruits, or anything within, but simply to take the naked word of God.

"This is strongly brought out by her in her tracts,—'John Clarke,' 'John Clarke's Wife,' 'The Old Soldier's Widow,' &c.

"She had strongly taught, that in the matter of salvation, God's simple yea and amen is a rock stable enough to stand on, without any support besides. He chose that she should give a dying testimony to the same truth; that *she* should herself be the testimony; that she should herself be content to pass into eternity, with no other support than the word of 'the unlying God.'"

Nor was hers a singular case. Many a one who has walked in the full light of God's smile, witnessing for Him through a life devoted to His service, and in sweet communion with the heavenly Three in One, has in the last scene been tried in deeper experience of trusting in the living God, whom not seeing they love. We all feel, who have walked in the light, that to bask on the mountain-top in the sensible presence of Jesus, may well enable us to breast the stormy billows; but to know He is with us, and to believe Him near, though we cannot see His face; to know that He is our own Jesus, the same in the darkest valley as on the Mount of Transfiguration, is a far higher exercise of faith. The day's testimony has proclaimed, "I am His, and He is mine," and the setting life sinks peacefully to rest on, "*I know whom* I have believed."

"On Saturday the 7th of February," again observes her husband, "it became evident that the parting scene could not be long delayed; she gave me her dying counsels, expressed her wishes concerning our child, dictated a long catalogue of friends to whom the fact of her death was to be communicated, and set her house in order.

"In solemnly reviewing the history of our married life, she spoke of the principles by which she had striven to walk, and ended with the following words: 'I feel that, be it much or little, I have finished my course. I have loved the Lord and His work; and my only thought, if He were to give me another twelvemonth of life, would be, that I might labour a little more for Him.'

* * * *

"Her last day on earth was now come. It was one of brilliant sunshine, a lovely day for mid-winter; we had moved her to her couch towards the window, and as the bright sunlight streamed upon her countenance we little thought she would see that sun no more. As she lay still she said, 'I shall see His bright face, and shall shine in His brightness, and shall sing His praise in strains never uttered below.'

* * * *

"As night drew on, a change became manifest. Soon after eight o'clock she experienced a partial paralysis of the tongue, so that speech was scarcely intelligible. In allusion to this, and dreading that she might linger some time without the power of speech, she said, 'The Lord has hitherto raised me up above circumstances; He has made me to ride upon the high places of the earth, and now He has brought me down, and now He has made me to fear.'

"'Fear what, my darling?' I asked.

"'Paralysis.'

"Presently, she said, ''Tis a pleasant way—more pleasant than when I could not pray for what would make you unhappy.' I suppose she referred to the circumstance,

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that within the last day or two, I had been able solemnly to resign her into the hands of Him who for a season had lent her to me, and who now reclaimed His loan.

"She looked on us hanging over her, and said, as if the thought of eternal union were delightful to her, 'One family, one song!'

"At times she fell into momentary slumbers, and though her speech was not altogether intelligible, yet it was ever of Him whose 'best wine for His beloved goeth down sweetly, causing the lips of those that are asleep to speak.' In one of these murmurings I made out the words, 'Open the gates—open the gates and let me in.' Ah! the blessed of the Lord had not much longer to 'stand without.'

"I spoke to her of the freeness of Gospel grace, which she had proclaimed so fully; she replied—

"'I see it!'

"'See what, love?' I asked.

"'I see the freeness of Gospel grace that I have set before others; but in extreme weakness;' immediately adding, lest the expression should be misunderstood as meaning dimness of apprehension of the truth, 'In extreme weakness *of body*.

"She murmured, 'I am going home; I must go home.'

"'Yes,' I replied, 'what a blessing that you have a home to go to!'

"She immediately added, almost inarticulately, 'And a hearty welcome.' This was in allusion to one of her last tracts, which in MS. had been entitled, 'A Home and a Hearty Welcome.'

"After awhile our precious sufferer said, 'I shall walk with Him in white: won't you take your lamb and walk with me?'

"This she repeated twice or thrice, as she saw I did not readily catch her meaning. I believe, however, she alluded to our dear child."

Her eyes, now dim with the shadow of death, turned upon her husband, who was hanging over her, and addressing him by the old endearing name, she said, "Dear papa, I'm all ready."

"What has made you ready?" he inquired.

"The blood!" Then she added, "*The blood of the Lamb.*"

"This precious testimony was the last sentence that issued from her lips. It had been her joy in life to proclaim the sufficiency of that blood, and now she died on it."

She noticed nothing more, and exactly as the hour proclaimed a new day dawning, a brighter one broke upon her vision. One long-drawn sigh, and the happy spirit had entered the gate. Then kneeling round, the watchers of that bed of suffering gave thanks, amid sobs and tears, for her peaceful admission into her happy home.

Abney Park Cemetery was chosen as the place for the deposit of her dust, there to rest until the approaching manifestation of the sons of God. Then she shall rise to meet her Lord, renewed in resurrection, power and beauty, changed into His likeness whose glory was precious to her soul.

THE LOVING CUP.

"The cup which my Father hath given me, shall I not drink it?"—JOHN xviii. 11.

Come, drink ye, drink ye all of it,
Pale children of a King;
No poison mingles in the draught,
So, while ye suffer, sing.
'Tis Love's own Life hath won it us;
Christ's lip hath pressed the brim;
Come, drink ye, drink ye all of it,
In fellowship with Him!

Oh! shun not thou the Loving Cup,
Nor tremble at its hue;
There is no bitter in the bowl,
But Jesus drank it too.
He counts thy tears, and knows thy pain,
Yea, every woe is weigh'd;
And not a cross He bids thee bear,
But once on Him was laid.

Come, drink ye of the Loving Cup:—
Thou wouldst not pass it by?
'Tis kept for every chosen one
Of God's dear family.
Nor, unbelieving, turn aside;
The Lord the cup bestows:
And oh! His face above thee bent,
With love and pity glows.

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Those hands, once bleeding on the Cross,
Are now outstretch'd to bless;
He draws thee closer to His heart
For that drop's bitterness:
He hears thy faintly sobbing breath;
He marks each quiv'ring limb;
He drank a cup for thee alone:—
Child! drink it now with Him.

Let the earth bring its bitter herbs.
For soon their power shall cease:
Come tribulation, if it will,
With Christ's abiding Peace.
I take the cup—the Loving Cup;
Thrice blessed shall it be.
I would not miss one gift, O Lord,
Thy Blood hath bought for me.
Recollections.

Youth and Childhood.

HOW A LITTLE BOY CAN DIE.

LITTLE DAWSON was just completing his ninth year, when God took him to dwell with himself in heaven. Would you like to know how it was? I will tell you; for God may be intending to call some of the little readers of this narrative thus early to himself. He had been sick about a month with fever, when his friends saw that he must die. I loved to visit him, and to kneel down and pray with him, and to point him to Jesus, and he had in health sought the dear Saviour, and prayed for His blessing.

Yet it was hard for him to give up this beautiful world, and his dear parents. "Poor mother," he said to me, "it will break her heart. Poor Frank, he will be so lonely, he will have no one to play with him." Thus he thought more of the comfort of others than even of his own. When his father told him that he could not live, he lay silent a moment, and then said, "I am afraid to die, but not afraid after death."

One morning I was called about four o'clock to visit him, for he was dying. He had disposed of all his little treasures; he had asked the friends around the bed to pray for him, and he had prayed earnestly himself before I arrived.

Soon he seemed to be sinking, as if unconscious of our presence, and complained that the way was dark. His father replied, "When it seems light, let us know." He said, "I will if I can speak." In a short time he said, "I see a little light in the distance," and in a moment added, "It grows brighter now." Then he was silent for some time, and afterwards said, "Pa, there is an evil spirit in the way, I can't get by him; he is trying to drive me back; what shall I do, pa?" His father replied, "Call on Jesus;" he prayed, and soon said, "I have got by him, and left him behind, and the way is bright and clear.

After a short time he seemed to be approaching the river of death, concerning which he had read in Christian's journey, and he said, "There is the river, how dark it looks, how deep it is!" In silence, with gasping breath, he seemed to enter its waters. "It grows deeper," he cried shuddering. I replied to him, "Call on Jesus, He will bear you in His arms and carry you in His bosom." Turning his face to me, he said, "Will He consider me one of His little children?" I assured him that He would. After a little silence he said, "There He is; He has a book in His hand; there is the other side of the river; it is not so deep now." Soon after he added, "There is grandpa; he will help me."

We bowed in prayer around his bed, and when we had ended, he gave us a cheerful and happy good-bye. "Pa," he said, "you will meet me in heaven; mother, you will

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meet me. Tell Franky to meet me, tell grandma, tell them all, tell Hester. Mother, you will never forget me, will you?"

He rested for a little while quietly, and then seemed to be continuing his journey heavenward. "Pa," he said, "the hill is steep, the steps are long, and I am so tired. Will it do for me to stop and rest?" His father said, "Press on?" In a few moments, he said, "I see angels, with flowers in their hands."

His face grew more settled in repose, and his breath more feeble. We changed his position at his request, and in a few moments, with glowing countenance, without a pang or a struggle or a sigh, he passed away so gently, that none of us could mark the ending of mortal sufferings, or the beginning of immortal joy.

THE WAY TO BE LOST.

Show no disposition for good things, although urged by parents, friends, teachers or ministers. Take up with smoking and drinking, and loose companions. Neglect a place of worship, or just for a form attend once on the Sabbath only, profaning the other parts of the day by idleness, business, visiting, pleasure taking, &c. Read novels, romances, newspapers, anything but the Bible; or read it merely as a custom, a task, for criticism or disputation. Acknowledge religion to be all true and very good, but defer its serious consideration and practical requirements to a more convenient season. Believe God is very merciful, and your case is better than that of thousands: thus go on sinning and hoping, hoping and sinning, and assuredly, *this is the way to be lost.*

Miscellaneous.

BE CAUTIOUS IN JUDGING.

There are many more good and truly pious people in the world than we generally suppose. And there are a great many people that we should love, if we only knew them better. All men are not reprobates because some are. Judas was one of the twelve, yet the rest were true men. Peter loved his Lord, though he once denied Him, and is, no doubt, a saint in heaven, whether he ever was a Pope in Rome or not —perhaps all the better saint because he was not. Arnold's treachery does not prove that Washington did not love and serve his country till his death. What, then, if some church-members are rude, unpolished, or even starched hypocrites, it does not follow that Christianity is not the true religion. We cannot have a community fit to live in until the practice of wholesale slandering, and cruel, rash, unfounded judgments are corrected. Public sentiment must be elevated and purified from the vulture-seeking of a neighbour's wrong doings, and by speaking only the truth, and the truth only when necessary.—*Scott.*

EXERCISE.

We are glad to find that there is a general desire to return to the old healthy exercise of walking. Skating, which has lately come into vogue, may have led to this, as it strengthens the muscular power of the legs and renders walking a pleasant as well as a healthy exercise.

Walking is always available, and a walk in a cheerful frame of mind, with the eyes open for beauty, and the air attuned to natural melody, is no despicable gymnastic exercise. It is rare to find an American man or woman who enjoys taking a walk. Our excessive heat in summer and excessive cold in winter gives us a ready excuse for neglecting this

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exercise. But if we would know what the true enjoyment of life is, we must learn to walk. We have no lark to tempt us, by the exquisite music of his morning hymn, to walk before sunrise, nor nightingale to lure us out to evening rambles; the sweet-scented violet, the early primrose and the fragrant thorn are absent from our hedgerows and our lanes. Yet I am slow to believe that our friends of the old world have any greater attractions out of doors than we.—*American Paper.*

SWEARING AND SMOKING.

DR. LAWSON'S physician had the dreadful habit of profane swearing. Lawson consulted him once about his health. The physician swearingly said:

"Sir, you are the slave of a vile habit, and you will not soon recover unless you give it up."

"And what is that vile habit?" inquired Lawson.

"Smoking," replied the other.

"Well," said Lawson, "I can abandon the pipe; but will you permit me to give you a hint, too, as to a vile habit of your own?"

"What is that?"

"I refer to your habit of profane swearing," replied the divine.

"True," said the doctor, "but that is not an expensive habit, like yours."

"Ah, Sir," said Lawson, "you will discover it to be a very expensive habit indeed, when the account is handed to you."

FEMALE INFLUENCE.

THE two events of greatest concernment to our world, were the introduction of sin into it, and the provision of a Redeemer; and both these events were accomplished through the agency of a woman. Eve, being deceived, was the first in the transgression; and Mary gave birth to a Saviour who was Christ the Lord—God manifest in the flesh! Female influence for good or evil has not been weak in past time, and is not weak now. It is enthroned in domestic life, and as the names of Lucretia, Virginia, Cleopatra, Elizabeth, Joan of Arc, and Josephine testify, has potency in public life. Influential pious females rendered important aid to the Apostle Paul, who commendably and gratefully speaking of them, says, they "laboured with me in the Gospel, and their names are in the book of life." And the mighty and blessed power of female influence is likewise evinced in the interrogatory: "What knowest thou, O wife, but thou shalt save thy husband?"

HARLAN PAGE.

THE spirit of Harlan Page was a most noble one. His personal efforts for the salvation of souls were constant, unremitting, abounding. Says one with whom he entreated:

"Page met me last night, and kept me there conversing with me kindly about the interests of my soul, and I could not get away from him. He entreated me to seek the Saviour, and I could not repulse him."

Says another who knew him, "Harlan Page goes into the Sabbath school, and approaching a teacher, says, 'Madam, may I put you down as having a hope?' He asks the next, 'May I enter you on my book as having a hope in Christ?' 'And you, my friend?' 'I'm afraid not,' is the reply. 'Oh then,' says he, tenderly, 'I must put you down as having NO HOPE!' That remark brought the teacher to Christ."

This noble man, who has entered into his rest, rested not in his labours for souls while on earth. He made it a rule never to talk five minutes without in some way speaking about Jesus, or introducing the subject of religion. So his friends got no rest until they found rest in Christ.

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Cabinet.

LOVING COUNSELS.

"Line upon line, precept upon precept, here a little and there a little," are words that supply a principle, on which I shall act on the present occasion, which is intended to give to every one a portion of suitable instruction.

First Class.—The first class is composed of those who have discovered that they are lost, that instead of having a good heart, as vanity, and pride, and ignorance call it, they have a heart full of all uncleanness, a corrupt, a selfish, a malicious, a perverse, an atheistic, and altogether unholy heart! The law has come home to you with killing power; sin has revived, and you have died! Blessed be God for this work! It is a work that He alone hath wrought in you: you have to this extent obtained mercy! Yes, a mercy compared with which all other mercies are as nothing. But you must not stop at this point; for I am speaking to the man that has only been stunned, arrested, brought to a dead halt in his course of rebellion, but who, as yet, has not received the Gospel, "the love of the truth," who is only looking to the cross at a distance, without exercising faith in its work. If you stop here you are still undone! "Repentance towards God" only paves the way for "faith in the Lord Jesus Christ," the end of the law for righteousness. Let your happiness be rendered complete by receiving the Gospel salvation, by prompt and entire submission to the righteousness of God by faith in His Son, and the commencement of a heavenward course of Gospel obedience. Then, in the fullest sense, you will have "obtained mercy."

Second Class.—There is a second class, to whom I would further speak; these are they who, through grace, have both repented and believed. Brethren, what are you to render to the Lord for all His benefits? He hath given you repentance to the acknowledging of the truth; you have been brought to the conviction that it is impossible to escape the consequences of a broken law, and the wrath of an angry Judge, except by submission to His righteousness. You have discovered the glory of Christ, the fulness of His grace, the perfection of His work; you have ascertained that He is able, and you have believed also that He is

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willing to save to the uttermost all that come unto God by Him. What discoveries! What lessons! On the strength of His invitations you have come, and He hath received you. You have obtained peace of conscience, and joy in the Holy Ghost—peace that nothing in earth or in heaven can give but His blood, and a joy more precious than that of angels! You now perceive that He has satisfied the demands of the Divine law; and that what satisfies law, also satisfies conscience. Conscience now demands nothing more. You clearly see that He has, by His death, made full satisfaction for guilt; and hence He has laid a foundation for the hope of the world. Such is the foundation-stone that God hath laid; you are building upon it, and are happy. Is it not so? You never knew happiness till you knew God! You never knew happiness till you had peace in your consciences, were delivered from the curse, love, and power of sin, and brought into a new world, the possessors of a new nature, and a good hope through grace! Then, then only you were happy! Ye are God's witnesses. But I must not stop at you that have sincerely repented and believed the Gospel; I now pass, therefore, to the

THIRD CLASS.—To a third class, among whom I trust you will all soon be seen,—a class that has not only repented and believed, but confessed with the mouth the Lord Jesus before the sons of men, acknowledging Him as their Lord and their God, their great Saviour, and determining, whatever others may do, that they will serve the Lord! Brethren beloved, I rejoice over you with exceeding joy; I congratulate you on having obtained ease to your hearts and consciences, by acting out your principles, following the Lord fully, and committing yourselves to His cause. Thanks be to Christ, you are now wearing His uniform, and bearing the banner of the cross! From this time forth you will ever be looking back to the year ——; "that great year," you will say, "when I was first brought to know the Lord; the year in which I was born again; the year which began my spiritual childhood; the year when God, in His infinite mercy, sought and found me, took away my heart of stone, and gave me a heart of flesh." Yes, you will for ever look back to it in these lights with grateful love.

FOURTH CLASS.—But I am troubled in spirit when I think of another class among you, of those who have been spending many years past in making and breaking resolutions; of those who began the year with resolutions that you would, in very deed, cease from sin, and give yourselves to God, but who are still standing out

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against Him. You were, it may be, sincere at the time; but see how your heart has deceived you! You have acted out none of those resolutions you formed: in sincerity you formed them, but you formed them in ignorance of yourselves; you knew not your own real character, and you formed them in your own strength. Cease then resolving, and at once submit to the divine commands. The first is, with the whole heart, to repent, to forsake sin, and seek mercy. Away with these resolutions of turning to God at some future day! Well has it been said by one of our mighty ancients, "Hell is paved with good intentions." It is full of spirits that had an abundance of good intentions, but they were "resolving and resolving, till, at last, they died the same," died impenitent, died unbelievers, and descended into hell! Beware, then, of following them. An hour will shortly come when you must decide, or the question will be decided for you. It is a fearful thing to be overtaken by death in the midst of indecision, and after a lifetime of barren attendance on the means of grace. A man may despise the voice of the preacher, but he must attend to that of the physician! The man who says, "I can do nothing, there is no hope; you have but a few days, or it may be hours, to live," is not to be trifled with. His words pierce like a dart! Now, then, now is the accepted time; now is the day of salvation. Do not, then, harden your hearts; but return to the Lord, who will have mercy upon you, and abundantly pardon you.

Fifth Class.—I speak to another, and the last class; I know not their number. The class of whom I speak are those who have not had even so much as good resolutions; who have had no thought at all about the matter of life or death. Your course has been most irrational, and it is most dangerous. Throughout the whole of your life, you have never had one anxious thought about eternity! Is this worthy of a creature endowed with sound reason, and under solemn accountability? Wherein does the life of such a man differ from that of a beast in his lair, from the lion in his den, or the ox in his stall? Is it for the man who rises as a beast, who rests as a beast, who eats and drinks as a beast, without a thought of his Benefactor, or of the end of his existence, is it for such a man to boast of reason? God is not in all his thoughts! His life is one of unmixed atheism! Who can estimate the folly and madness, the guilt and danger of such a man? But such men are to be found in myriads in our public assem-

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blies! There may be found in such assemblies no small portion of the very worst infidelity; the infidelity of men whose hearts have become as hard as a nether mill-stone! On the brink of perdition they go on perfectly secure, insensible to all spiritual considerations, and impending danger. Do, therefore, let me speak to you with affectionate faithfulness, since before another year shall have ended, your eyes may have been closed; your graves opened, and you have gone into eternity, and your destinies have been fixed by the Judge of all the earth! Our message must be to you one of two things, "a savour of life unto life, or of death unto death." Oh! let it not be the savour of death unto death. Make us not the ministers of damnation! Let us be the instruments of life to all! "Do yourselves no harm." Commit not spiritual suicide! It is not enough that *we* are free from your blood, that these hands are pure from it, while it rests upon your own souls! Come then, we cannot, we will not give you up! Will you not through the tender mercy of God, *now* repent, and receive the Gospel of Jesus Christ? "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely." Amen, and Amen!

London, Feb. 1864.

RULES FOR GIVING.

BY A. BLYTH.

If individuals and families attend to the following, they will do right:—

1.—Give Gratefully.—"What shall I render unto the Lord for all His benefits toward me?" This is a question which we cannot too often or too seriously consider. As gratitude is a practical principle, it will always manifest its existence in the heart by the fruits of the life. Let a man but cherish this feeling towards God for temporal and spiritual blessings received, and it is impossible to withhold from Him what, at best, is but a feeble expression of it. "Lord, what wilt thou have me to *do*?" is the inquiry which such a soul will instinctively present. And not only should they who receive a gift feel thus thankful for it, but those who have wherewith to give, should, if possible, be still more thankful. The blessings of which we are in the possession and enjoyment should, undoubtedly, fill us with gratitude to Him who is the great and bountiful Author of them all; but, more than this, they should remind us of the solemn duty we owe to those to whom these same blessings have been denied.

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We should remember how much God has bestowed, and how little we have deserved, that we may not be deaf to the cry which is so loudly sounded in our hearing, "Come over and help us." And, above all, we should seek that every rising of selfishness in our bosom may be effectually checked by the remembrance of the "grace of Him who, though He was rich, yet for our sakes became poor, that we through His poverty might be rich."

"Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all."

2.—GIVE GENEROUSLY.—"The liberal mind deviseth liberal things." "As God hath prospered us," is the scriptural rule for giving, as stated by St. Paul, and as anciently enforced by the prophet Moses. We should give, therefore, not only cheerfully and liberally, but as providence has blessed our store. This is the standard which God himself has erected, and it will not do to limit our contributions to the missionary cause by any other. It will not do to limit our gifts for God, while God has not limited His gifts to us. In short, it will not do to drop mites into the Christian treasury, while we keep the gold and the silver to ourselves. In the Koran of the Turks it is said, that if men knew the blessedness of distributing alms, they would, rather than withhold, give of their own flesh to relieve the necessities of others. Will the Turk put the Christian to shame in the cheerfulness and liberality with which he contributes to a religious cause? or, shall not the Christian prove that the precepts of Scripture are indeed superior to the maxims of heathenism? It is the voice of the Saviour himself which hath declared, "It is more blessed to give than to receive;" but how little is this blessedness regarded by the great majority of those who bear the Christian name! Let such read and ponder these expressive words: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, *but it tendeth to poverty.*"

"Wealth, labour, talents, freely give,
Yea, life itself, that souls may live.
What hath your Saviour done for you?
And what for Him will ye not do?"

3.—GIVE SELF-DENYINGLY.—"If any man will come after me, let him deny himself." It is clearly the duty of every one to practise self-denial, in order that he may have wherewith to give to the Redeemer's kingdom. The idea of making what are called sacrifices for Christ, is one which will never enter the Christian's mind. If we had the true love of Christ dwelling in us, we should feel that all the sacrifice was on His part, and not on ours; nay, we should feel that the sacrifice consists, not in our giving, but in our withholding. But, after all, how few contributors to missionary schemes have ever experienced what a sacrifice for Christ really is! Is it not the fewest number who in any circumstances are found, in the scriptural sense, denying themselves for Christ? Do not the great majority of those who give, give out of their *abundance*,

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rather than out of their *penury*? And yet is not the duty enjoined, that for the Gospel's cause, and for the Saviour's cause, we are to deny ourselves? In such a case, how far different from their present amount would be the annual results of our treasury gifts! how much more munificent and costly would be the yearly sacrifice which the professing church would lay upon the altar of God! "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him."

"And must I part with all I have,
My dearest Lord, for thee?
It is but right, since thou hast done
Much more than this for me."

4. — GIVE EVANGELICALLY.— "Whatsoever ye do, do all to the glory of God." The same motive that urges you to Christian action, should also characterize your Christian liberality. The glory of God is the highest and noblest principle that can possibly actuate the mind of man. For this end was the scheme of salvation through grace devised and executed, and a church planted on the earth, with Gospel ordinances in her midst. For this end do Sabbaths return, and sanctuaries open, and the book of everlasting life remain with man. For this end, too, are Christians called to obey the revealed will of God, and to contribute for the advancement of His cause. For this end, then, let your hearts sympathize with those who sit in heathen darkness, and your hands minister to their temporal and spiritual relief. Let the glory of God, and not the building up of any section of the church, nor even simply the conversion of souls, apart from "the praise of the glory of His grace," be the design and the rule of all your Christian performances. In all your efforts, let there be a simple testimony of your love to God, and of your devotedness to the interests of His kingdom. Let your eye be single, and your whole body shall be full of light. And be encouraged by the reflection that, whatever you do from such a motive, on behalf of those who are His, the Lord reckons as being done unto himself: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Eternal are thy mercies, Lord;
Eternal truth is in thy Word:
Thy praise shall sound from shore to shore,
Till sun shall rise and set no more."

5.—GIVE CONSISTENTLY.—"The Lord looketh on the heart." There are many inconsistencies in the world, and even in the midst of the professedly Christian church. It is inconsistent in the Pope to wash every year, in token of humility, the feet of a few poor persons, and yet to rule with an iron hand the hearts and consciences of his deluded votaries. It is inconsistent to press those duties on others which we ourselves neglect. It is inconsistent to ask others to become the servants of Christ, while we remain in our own hearts and lives His secret enemies. It is inconsistent in Christians to pray "Thy kingdom come," and yet never make any personal sacrifice for its advancement. It is

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inconsistent to contribute cheerfully for things pertaining to self and the world, while we contribute with reluctance to those which belong to Christ and to His cause. It is inconsistent to give pence to the Saviour, while at the same time we are giving pounds to sin. It is inconsistent to seek and pray for the conversion of the heathen abroad, and yet forget the claims of the heathen at home. It is inconsistent to labour for the benefit of those whom we never saw, while we overlook our duty to those among whom it is our lot to live. It is inconsistent to say that we are Christians, and yet deny that we should be missionaries. It is inconsistent to *give*, while we neglect to *pray*. Let the fear of inconsistency, then, in any of these respects, operate on your hearts, to urge you to greater circumspection, and to greater faithfulness and zeal. And for your encouragement remember the gracious promise: "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

"Oh! to perfection's sacred height
May we still nearer rise,
And all we think, and all we do,
Be pleasing in thine eyes."

CREEDS.

Many are morbidly opposed to creeds, as if they were wrong in principle, as if they were a substitute for the Bible, a man-made rule of belief, or something got up on purpose to divide and distract religious people. They fancy that Christians would all be one, if it were not for their belligerent creeds. And it is quite possible that creeds, institutions, foundations, organizations, and formularies may in some cases keep persons apart who are in heart and sentiment one. The differences of judgment as to what the Bible teaches preceded the existence of creeds. Athanasius held different views of Christ and redemption from Arius, Augustine from Pelagius, Calvin from Servetus, and Wesley from Whitefield, before either of these men had embodied his view in a distinct creed. As the different schools in philosophy were an outgrowth of divergent views and reasonings, and not the cause of those divergencies, so in religion, opposing creeds are not the cause but the consequence of the different conclusions to which men come in reading the Bible. Removing the creeds does not make them one; and generally those who are most determined in their efforts to sweep away all the old creeds, are animated by the desire of introducing something they have invented. They fight heresiarchs to monopolise their prerogative, and cry out against others' articles of faith to make way for their own. Or they make war upon *written* formularies to give the greater currency to those which are unwritten. The sects most zealous in opposing our standard creeds are most of all pertinacious in pressing their own interpretations, judgments, and usages.

Creeds are an expression of religious conservatism, we may add, or they are a means of recording and perpetuating to future ages the re-

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sults of past labour and investigation. If the past generations had left us nothing of the kind, written or oral, and we had every one to begin anew to work out from the Bible our religious opinions and beliefs, instead of diminishing it would infinitely increase our differences and disputes. There would be as many creeds as there are active intellects to assert their pre-eminence, or ambitious heresiarchs to plume themselves with the honours of leadership. Creeds, instead of exasperating division, as many suppose, are our great security against their endless multiplication.

JESUS EVER THE SAME.

"Jesus Christ, the same yesterday, and to-day, and for ever."—HEB. xii. 8.

WE live in a changing world. Two days are seldom exactly alike. Relatives are removed from us, or die. Friends are separated from us, or become alienated. Health gives place to sickness, ease to pain, peace to trouble, joy to sorrow, life to death. Within us and without us, all seems transitory and changeable. But there is one who never changes. Jesus is ever the same. His nature is immutable. His love is constant. His mercies are new every morning. His compassions fail not. His heart is ever towards us. His influence is always employed for us. His eye is ever watching us. His everlasting arms are always beneath us. Yes, Jesus is the same in adversity as in prosperity—in sickness as in health—in winter as in summer—in death as in life. He cannot change in His nature. He will not alter the thing that is gone out of His mouth. The mountains may depart, and the hills be removed; but His kindness shall not depart from us, neither shall the covenant of His peace be removed. All nature may change, but His nature, His love, and His word, are the same. Heaven and earth may pass away, but His word shall not pass away. All that He saith cometh surely to pass. His arms are ever open to receive us. On His bosom we may always pillow our weary head. In His blood we may always wash away our sins and make our robes white. On His word we may always with confidence depend. Christ alone, then, should be the object of our confidence, the source of our comfort, and the ground of our rejoicing. For if Jesus is ours we may sing with the Psalmist, in the darkest day, "The Lord liveth; and blessed be my rock; and let the God of my salvation be exalted."

CHRISTIANS IN DIFFERENT ZONES.

WE heard once an Antinomian preacher deliver a vehement sermon on the epistle to the Laodicean church. He inveighed bitterly against revivals, as kindling too great heat in the church, and then against the coldness and lethargy, which he said invariably followed revivals. His text condemned the lukewarm, and we never saw a minister so perplexed to describe what the condition of the church should be. The following paragraphs are more successful than he:—

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1. *The frigid Christian.* He is one who, as the term indicates, is always cold, dull, formal and lifeless. There is nothing about which he is less concerned than the salvation of his soul and the prosperity of Zion. If he sings or prays at all, he is not edifying, because his devotion is too frigid, having neither spirit, life, nor power in it. Often he is so near frozen to death that he won't pray at all, and the result of all this is, that he remains barren and unfruitful as the sterile soil of the frigid zone, being but slightly affected by the rays of the Sun of Righteousness. Such Christians seem to be preparing themselves for a heavenly mansion at the very extremity of the North Pole. Now, then, let us take a long flight, and at once land in the zone of

2. *The torrid Christian.* Here is one that has "zeal without knowledge." He is of a fiery temperament, and both does and requires of others, things that are unreasonable. His piety is furious, but affected; and he would fain appear more holy than he really is. He is governed more by feeling than by principle. Whatever he feels like doing he will do, and what he feels like leaving undone, he will leave undone, whether it be duty or not. If any thing new is introduced, however good it may be, he will, if an "old fogy," warmly oppose it, without in any way examining into its merits, under the pretext of adhering to the "old way;" or, if he is for progress he will advocate it with a fury that repels even its friends. In short, every thing that does not exactly correspond with his views he will censure, and one might better suffer the scorching rays of a torrid sun, than to have judgment passed upon him by such a blind zealot. Now let us go between the two extremes.

3. *The temperate Christian.* This is one who is neither too cold nor too hot; but, guided by deep-seated principles within him, he is always found at his post. He is ever striving to do his duty, and seeking to be "filled with the knowledge of God's will." He proves all things and holds fast that which is good. His zealous devotions are spiritual and edifying. He enjoys the life and power of godliness, and is earnestly seeking the kingdom of God and His righteousness. He views the service of God as reasonable, and therefore requires nothing unreasonable of his brethren. He endeavours to shun every appearance of evil, and to glorify God in his body and spirit, which are God's. Neither is he influenced too much by popular opinion, but takes revelation and reason for his guide.

Reader, to which class do you belong? In which spiritual zone do you reside? Would you be useful in the world, and escape the disapprobation of your Judge, or the hot displeasure of God, then avoid all extremes, as well as a lukewarm condition, and "serve God in truth with all your heart."

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The Counsel Chamber.

CONVERSATION.

BY J. MOTT.

In conversation, mark well what others say or do. A just observance and reflection upon men and things give wisdom. Those are the great books of learning too seldom read. Be always on your watch, but particularly in company. Interrupt none. Be swift to hear, slow to speak. This gives time to understand, and ripens an answer. Aim not to use fine words, but rather to convey good sense, and chiefly to be pertinent and plain. Truest eloquence is plainest; and brief speaking, that is, in as few words as the matter will admit of, so as to be clearly understood, is the best. Never change simplicity of manners, speech, or behaviour, for that which is the effect of false taste or servile imitation. Banish art and affectation, for you will not make yourselves agreeable by either. Strict sincerity, with unassuming manners, will gain you the esteem and confidence of your acquaintance.

Do good when you can, speak evil of none, is an important lesson; the latter should be so indelibly imprinted on the mind, as to keep you on your guard in all company, and on every occasion, to avoid saying anything of an absent person yourselves, or countenancing it in others, that will tend to lessen his reputation. For although evil speaking too frequently forms a considerable part of common conversation, this does not lessen its criminality, nor palliate the injury done to the reputation of our neighbour. Avoid, therefore, and discourage every kind of detraction. Listen not to slander. Never judge with rigour, nor condemn any person unheard. Remember, there are things resembling truth, that are not true. In private judgment we should imitate the equity of public. Judges never decide without examining the grounds of accusation, and hearing the defence of the accused. It would indeed be great injustice if they did.

And let me impress it upon you, that a sense of justice be the foundation on which you act. In your most early intercourse with the world, and even in your youthful amusements, permit no unfairness to be found. Despise that gain which cannot be obtained without mean arts. Stoop to no dissimulation, for it will sink you into contempt. Engrave on your minds that sacred rule of doing all things to others according as you wish they would do unto you.

And as justice is due unto man, so is tenderness to the brute creation, since both originate from the same principle. To torment any living creature, even the least insect, is an act of inhumanity. They are alike subject to pain with ourselves. The all-wise Creator, whose mercies are over all His works, did not give us dominion over the beasts of the field that we should exercise it with

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:uelty. Yet how often do we see iem treated with the most unfeeling arbarity; particularly that useful iimal the horse: how he is lashed id driven, as if he were void of insation or a capability of suffer-ig by extreme fatigue. And the aithful dog, how frequently is he :icked about and abused!

Endeavour so to have the mastery of your temper, and be governed by reason, as not only to avoid abuse to brutes, but to possess such cool-ness of mind and serenity of coun-tenance as to bear to hear disagreeable things from your fellow-men with-out anger, and agreeable ones without sudden bursts of joy. If from some cause you feel a hasty rise of passion, resolve not to utter a word, while you feel that emotion within you. Determine to keep your countenance as unmoved and as unembarrassed as possible. People are sometimes led into great inconsistencies by giving way to anger. By silence, or an answer in meekness or gentleness, the offending person will sooner be convinced of his error, than by a return of angry expressions. Pas-sionate persons often make others unhappy, and themselves miserable. Indeed, people when angry are not themselves. And therefore silence to passion is the best answer, and will frequently conquer what resist-ance inflames.

Never give the least place to the feelings of hatred and vengeance. To revenge is mean. If any one has injured you, seek satisfaction by manifesting greater moderation than he who attacks you has of malice. By forgiving an offence you will in some measure disarm your enemy, and perhaps convert his enmity into friendship. Indeed, the Christian has but one mode of obtaining satis-faction—that of doing good to those who injure him. This is the most delicate, effectual, and only allow-able retaliation. He that pardons feels a satisfaction as much above what vengeance affords as pleasure exceeds pain.

And be assured that the greatest errors, or most erroneous principles in religion, possible for men to em-brace, will never warrant in us the exercise or indulgence of a malevo-lent disposition towards them. From every view of perfection the idea of ill-will is totally excluded. And every degree of kindness, or a dis-position to do good, becomes a pro-portional source of happiness to the benevolent mind. To cultivate feel-ings of benevolence and love towards our fellow-creatures of every de-scription is a trait in the Christian character. And were the true spirit of Christian charity to become, as it ought, the distinguishing character-istic of professing Christians, the despicable principles of bigotry and superstition, which have caused those bickerings and animosities that have so debased the character of the professed follower of Christ, would be banished from among them.

Be faithful to your promises; but that your word may obtain entire confidence, be careful how and what you promise. Observe truth even in trifling things. It is wicked as well as contemptible to wound it.

Be humble without being bashful. Bashfulness is sometimes a secret pride. The medium between a kind of improper bashfulness and dis-

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gusting forwardness marks the well-bred man. He feels himself firm and easy in company; is modest without being bashful, and steady without being impudent; is not disposed to engross the conversation to himself, but gives to others an opportunity of being equally free and unrestrained. When he converses with strangers, he does not incautiously condemn their customs and habits, by arrogantly holding up those of his own native place as much preferable. This man converses with his superiors with ease and respect; with his inferiors without insolence; and with his equals with that becoming freedom and cheerfulness, so grateful and pleasing in conversation.

Biography.

THE DYING TESTIMONY OF A COLLIER OF THE FOREST OF DEAN.

At the age of eighteen we find David Lewis in the infant-class, learning his letters and hearing of a Saviour's love. From this he rose to the Bible-class, then became teacher of the infant-class, and ultimately teacher of a class of senior boys, which post he occupied when called away by death. He was a scholar till upwards of twenty, and about that age received a Bible as a reward. He never, like many youths, felt himself too old to learn, or too big to come to school.

His mind gradually opened to the reception of the truth. He experienced no terrors of conviction and no raptures of joy, but was gently drawn by the sweet constraining influence of the Spirit to Jesus. He could point to no means or date of his conversion to God, but simply said, "One thing I know, whereas I was blind, now I see."

The story of a boy who got up in the night to steal his father's wall-pears, and as his hand was uplifted to take them, the words "Thou, God, seest me" darting into his mind and preventing the theft, made a powerful impression upon his mind.

At the turning-point of our religious history, a simple word has often been of life-long benefit. It was so with him. The quoting by an old Christian of the oft-repeated lines—

"If you tarry till you're better,
You will never come at all,"

had a most salutary effect upon his mind.

After his admission into church-fellowship, he rapidly grew in spirituality of mind, and in devotedness to the Lord's work, especially in the instruction of the young.

As all true religion manifests itself in the outward life, so did his. He shrunk from sin, was exact in his payments, honest in his dealings, and conscientious in all his conduct. Would that as much could be said of all professors of religion!

He was remarkable for his hu-

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mility. He ever had a deep sense of his own nothingness, and of the all-sufficiency of Christ. To one in his last illness he said, "I never could, and never can get beyond the Publican's prayer, 'God be merciful to me a sinner.' At the last I can only call myself a sinner saved by grace." In regard to his own zealous labours, he would only exclaim, "unprofitable, unprofitable."

He abounded in prayer. The cause of God lay very near his heart, and fervent and unceasing petitions he offered for its prosperity. His school and minister he never forgot at the throne of grace. The secret of a church's success, he believed, lay in each member bringing its interests continually before God in their private and household devotions; and that a Sabbath-school teacher's best preparation lay, as he expressed it, "in bowing the knee."

In the beginning of his last illness, he felt a cloud over him, because he could not resign his beloved wife and child. After some weeks, he said, "it is all gone now, I can give up all for Christ." A few days before his end, he called his wife and solemnly asked if she could give him up—thinking God had prolonged his sufferings till she had given him up. On his being assured, though with faltering accents, that the surrender had been made, he felt satisfied and composed. Then he gave directions in regard to his child, one of which was, "offer him up to God daily, like Abraham of old, not in the same way as he was doing, but offer him to the Lord, and He will take care of him."

On the morning before his death, he was asked, "Now do you think you shall see the Lord?" "No," he replied. "How is that?" he was asked. He replied, with great emphasis, "I *know* I shall." "Is Christ precious to you?" he was asked the same afternoon. "I feel no overbounding joys, which some speak of, but I feel Christ is precious, and very near." The same night (the night before his death), he said to himself, "I have only two green fields to cross, before I get to my Father's house, but the road is rather rough." Much as he suffered he uttered no murmur. "Oh, do come, Lord, but come when it's thy will," were the words most frequently on his lips, when his sufferings were greatest.

A few hours before his death he took some little refreshment, and then said, "I hope we shall soon sit down at the marriage supper of the Lamb." An hour or two later, he was heard in prayer; his wife, child, friends, minister, and school he earnestly commended to God, then concluded by saying, "Come when it's thy will;" these were nearly his last words; he sweetly fell asleep in Jesus, Monday morning, Sept. 7th, at the early age of thirty-three. The light of day had dawned on those who watched and wept around him, but the light of that world, where "they need no candle, neither the light of the sun," had dawned on his emancipated spirit.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Coleford. R. S.

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Ecclesiastical Affairs.

NONCONFORMITY OF THE SEVENTEENTH CENTURY.

STATE OF RELIGION PRIOR TO THE EJECTION OF THE NONCONFORMISTS.

About 1643 a more than ordinary seriousness and devotion prevailed among those who lived in places to which the power of the Parliament chiefly extended; the Sabbath was sanctified, the officers of the peace walked the streets and shut up all public-houses, nor did any travel on roads or walk in fields but in cases of absolute necessity. Religious exercises were so universally set up in private families, that, at certain hours, one might have traversed the streets of London without seeing an idle person, or hearing anything but the sound of prayers and praises from churches and houses. The parliament commanded the monthly fasts, which had been appointed about a year before, with his Majesty's consent, for bewailing the deplorable circumstances of Ireland, to be exactly observed. Morning exercises were set up in churches, to pray for persons in the army or otherwise in danger, and to administer proper exhortation. Morning lectures were set up for the benefit of members of parliament. The laws against vice were so strictly enforced that no stews or gaming-houses were to be found, nor was profane swearing to be heard in the streets. The like appearances of religion prevailed in the Parliament's army, the most of the soldiers fighting not so much for pay as for religion and liberty, and they had the most noted preachers for chaplains to their regiments.

ACT OF UNIFORMITY.

By this the Nonconformist ministers were ejected from their charges; the terms of conformity proposed by the king, the bishops, and the house of commons were re-ordination, if they had not been episcopally ordained before, and a declaration of their unfeigned assent and consent to all and everything prescribed and contained in the Book of Common Prayer; the administration of sacraments, and other rites and ceremonies of the church of England; and the form and manner of making, ordaining, and consecrating bishops, priests, and deacons. Men of judgment and tender conscience could never agree to these, and hence above two thousand were ejected from their charges in August 1662. These were violently deprived of their ministry, which was dearer to them than life, torn from their people whom they loved, deprived of all human means of supporting themselves and their families, turned out on the wide world, not so much as a poor vicarage, chapel, or school left them. Nay, though they offered, as some of them did, to preach for nothing, it was not allowed them; they were thus prevented from preaching any, and imprisoned for months or years if they attempted it. Such conduct was never known in the Christian church; such a melancholy day was never seen in Britain, as that on which these worthy men took farewell of their flocks; it was like the weeping of Jazer, it resembled the mourning of Hadadrimmon. The voice of lamentation was heard in the habitations of thousands of our Israel; the hearts of the righteous were made sad, and the hands of the wicked strengthened. The condition of the English church was now exceedingly deplorable; the old clergy were generally despised and deserted because of their scandalous behaviour; such as had been trained up under the Puritans had neither due age nor experience. A candid Episcopalian informs us, that about 3,000 were admitted who were unfit

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to preach because of their youth; that 1,500 clergymen were scandalous, and many of them ignorant, and about 135 factious; that of 12,000 ecclesiastical livings, 3,000 were impropriated and 4,165 sinecures, after this cruel and severe ejectment of ministers. July 1, 1664, was the day on which the Conventicle Act was put in force. This act forbade any person above the age of sixteen being present at a religious meeting where there were five more than the household, unless the service was conducted according to the liturgy of the Church of England. The punishment for the first offence was three months' imprisonment, or to pay a sum not exceeding £5; for the second offence six months' imprisonment, or £10; and for the third offence to be banished to some of the American plantations for seven years, or pay a fine of £100: in case such persons returned or made their escape, they were to be judged felons and suffer death. The sad effects of this act were soon seen in a famine of the word of God, crowded prisons, enormous fines, banished worthies, constant litigations, hosts of spies, and multiplied perjuries. In the month of October 1664, the Five Mile Act, one of the severest acts a British Parliament ever enacted, was passed and received the royal assent. Its design was to prevent Nonconformist ministers, except in passing the road, coming within five miles of any city, corporate town, or borough, or within five miles of any parish, town, or place wherein they had acted as ministers, upon forfeiture, for every offence, of the sum of £40. An oath was required of them that they would not at any time endeavour any alteration either in Church or State. The day fixed for the commencement of this law was March 5, 1666, on which Mr. Heywood, an excellent Nonconformist minister, writes, "This is a great scattering; many hundreds of ministers being, by act of Parliament, banished five miles from the places where they formerly preached. O! the tears that have been shed for breaking families, separating husbands, wives, parents and children, pastors and people." Some few of the 2,000 ejected applied themselves to civil business, and were supported by donations from their friends, but the great body had no freedom to alienate themselves from the public service of God, but presumed to preach wherever they had access, for which, as fast as ever they could be apprehended, they were cast into prison, where they contracted diseases and perished through cold and hunger. Never had history witnessed such an extensive and barbarous exclusion; at the Reformation, not above 200 of the several thousands of the popish clergy were deprived by Queen Elizabeth, and even they had an allowance granted them for their subsistence. When the Long Parliament and Cromwell turned out the scandalous Episcopalian Clergy, they allowed them a fifth part of their salary to maintain them, even though they were in a state of war with them as royalists: but now above 2,000 who had laboured for his Majesty's restoration, and were pious and diligent ministers, were forced from their charges. Amid their sufferings they wrote many excellent treatises, and dispersed them among their people. About this time the plague was raging in London and places about, till eight or ten thousand died in a week. Most of the established clergy fled and left their people; but Messrs. Chester, Janeway, Turner, Grimes, Franklin, Vincent, and other persecuted ministers, at the double hazard of their lives, from the pestilence and from their persecutors, flew to the city, and by preaching to multitudes who looked for an almost immediate appearance before the tribunal of God, had remarkable success in winning souls to Christ and preparing them for death.

CHARACTERS OF THE NONCONFORMISTS.

Says the celebrated Mr. Hervey, "For my part, I esteem the Puritans

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as some of the most zealous Christians that ever appeared in our land. To settle faith on its proper basis, the meritorious righteousness of the Redeemer, and to deduce obedience from its true origin, the love of God shed abroad in our hearts; to search the conscience and convince the judgment; to awaken the lethargic, and comfort the afflicted soul, and all from a thorough knowledge joined to a masterly application of the divine word; these are real excellencies; these, if we may credit history, entered into the preaching—these, if we examine impartially, are to be found in the writings of the Puritans." He particularly prized them as maintaining his favourite doctrine of imputed righteousness. "The Puritans, one and all of them, glory in the righteousness of their great Mediator; they extol His imputed righteousness in almost every page, and pour contempt on all other works compared with their Lord's. For my part, I know no set of writers in the world so eminently remarkable for this doctrine and diction; it quite distinguishes them from the generality of our modern treatises." He mentions particular divines, and says, "Dr. Owen, with his correct judgment and immense fund of learning; Mr. Charnock, with his masculine style and inexhaustible vein of thought; Dr. Goodwin, with sentiments eminently evangelical, and a most happy talent at opening, sifting, and displaying the hidden riches of Scripture,—these I think are the first three. Then comes Mr. Howe, nervous and majestic, with all the power of imagery at his command; Dr. Bates, fluent and polished, with a never-ceasing store of beautiful similitudes; Mr. Flavel, fervent and affectionate, with a masterly hand at probing the conscience and striking the passions; Mr. Caryl, Dr. Manton and Mr. Poole, with many others, whose works will speak for them ten thousand times better than the tongue of panegyric or the pen of biography."

Says Dr. John Taylor, "The ministers ejected in the year 1662 were prepared to lose all and to suffer martyrdom itself, and who actually resigned their livings (which with most of them was under God all that they and their families had to subsist upon) rather than sin against God. They had had the best education England could afford; most of them were excellent scholars, judicious divines, pious, faithful, and laborious ministers, of great zeal for God and religion, undaunted and courageous in their Master's work, keeping close to their people in the worst of times, diligent in their studies, solid, affectionate, powerful, lively, awakening preachers, aiming at the advancement of real vital religion in the hearts and lives of men, which, it cannot be denied, flourished greatly wherever they could influence. They were men of great devotion and eminent abilities in prayer, uttered as God enabled them from the abundance of their hearts and affections. The presence of God appeared in their assemblies and attended their labours; many were converted and built up in godliness and sobriety by their labours, their prayers, doctrines and conversations."

In an introductory essay to the abridgment of "Baxter's Saints' Rest," it is justly remarked, "This class of men, in respect of character and services, are now universally venerated; by their sufferings and labours they rescued the key of knowledge from the unworthy hands in which it had long lain rusted and misused, and generously left it as an inheritance to all coming generations. They speak with the solemn dignity of martyrs; deep and solemn seriousness is the common character of them all. They seem to have felt much. Religion was not allowed to remain an unused theory in their heads; they were forced to live upon it as their food, and to have recourse to it as their only strength and comfort; hence their thoughts are never given as abstract views. These venerable worthies do not merely give us ideas, but ideas coloured by

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the deep affections of their own hearts; this gives a great interest to their works. They are men and not books we are conversing with. These were the great men of England. To them, under God, is England indebted for much of that which is valuable in her public institutions, and in the character of her people.

To these we add the following: John Hill, of London, in an address to the late Dr. Conder at his ordination, says, "I cannot help advising you to dwell much upon the writers of the last age. They dwelt much with God, and there is a savour in their writings, which is like ointment poured out. Their words were plain, but their thoughts great, their matter solid and substantial, and their self-knowledge uncommon. What a zeal do they show for Christ! what an affection for the souls of men! This sacred name shines in every page; and next to the salvation of their own souls that of their people lay nearest their hearts; to them it is chiefly owing the spirit of true godliness is still kept among the common people. Their names are precious, and the ransomed of the Lord will ever esteem their works so."

Says Mr. Whitfield, "The Puritans of the last century, burning and shining lights, wrote and preached after they were cast out of the church as men having authority. A peculiar unction attends their writings to this day; and for these thirty years past I have remarked, that the more true and vital religion hath revived either at home or abroad, the more the good old Puritanical writers have been called for." Says Brown, author of the "Self-Interpreting Bible," "Never perhaps since the apostolic age was the Christian scheme better understood than by the divines under Cromwell. Goodwin, Owen, Manton, Marshal, Strong, Reynolds, Clarkson, Caryl, Calamy, deserve our distinguished regard." And withal, says a well-known divine, Robert Hall of Bristol, "The Puritans, with all their imperfections of style and method, are unquestionably the best of all uninspired guides; the masculine sense, the profound learning, the rich and unequalled unction of the modern church, exert a powerful influence on the mind, and greatly contribute to form and mature the character." Indeed, all who know the history and writings of the ejected ministers must bear the same honourable testimony of them.

CHURCH DISCIPLINE.

BY C. J. MIDDLEDITCH.

1. One of the facts which most forcibly strikes a careful reader of the New Testament, is the wide extent, or scope, of Church Discipline. It is not confined to the violation of what are commonly understood by the claims of morality; it is not merely the drunkard, the fornicator, the thief, or the swearer, who is declared to be amenable; but many who pass for creditable and respectable professors, — the busybodies, and unthankful,—the proud, high-minded, and boasters, — troublers, and they who cause divisions,—lovers of their own selves, and covetous,—the idle, who, though able and having the opportunity, work not, either to obtain support, or to improve their powers and opportunities of usefulness, — these, and many others, not more flagitious than they, are expressly named as parties concerning whom the discipline of the church is to be carried into effect; and respecting whom the precise course to be pursued has been laid down in the Word of God.

2. A second fact is this,—the number of offences to which the extreme censure of the church—exclusion—has been assigned. Who are the men that a church is to exclude? It has been said, that there are only three cases mentioned in Scripture, as demanding exclusion; viz., heresy (Titus iii. 10);—immorality (1 Cor. v. 13);—and contumacious disregard of previous censures by the church (Matt. xviii. 17). And this statement is correct;

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but the morality of the New Testament is very strict; it censures not only the votaries of grosser sensual lusts, but the class to whom we have just referred,—busybodies, proud, contentious, covetous, idle, and many more on whom no great stigma or reproach now rests among their fellow-men. Not only are they amenable to the church, and subject to some of its milder forms of discipline, but the heaviest of all its censures is to fall upon them; they are to be "cut off,"—"put away,"—not to be associated with—"no, not even to eat." The strictness of the discipline thus enjoined demands our notice. Little as we may be prepared for it, the duty of non-association with the fornicator, drunkard, extortioner, idolator, railer, idle, and covetous, is expressly stated and enjoined. It is an injunction delivered in the name of Christ himself that His people are to refrain from all familiar association with professors who have been proved to be guilty of any such crimes. These commands, to use the language of Macknight, "though seemingly severe, are in the true spirit of the Gospel. For the laws of Christ do not, like the laws of men, correct offenders, by fines and imprisonments, and corporal punishments, or outward violence of any kind, but by earnest and affectionate representations, admonitions, and reproofs, addressed to their reason and conscience, to make them sensible of their fault, and to induce them, voluntarily, to amend. . . . But, if these moral and religious means prove ineffectual, Christ hath ordered the society of which the offender is a member, to shun his company and conversation, that he may be ashamed, and that others may be preserved from the contagion of his example. This last remedy will be used with the greatest effect, if the resolution of the society to have no intercourse with the offender, especially in religious matters, is openly declared, by a sentence, deliberately and solemnly pronounced in a public assembly (as in the case of the incestuous Corinthian), and is steadily carried into execution. The wholesome discipline which Christ instituted in His church at the beginning, was rigorously and impartially exercised by the primitive Christians towards their offending brethren, and with the happiest success in preserving purity of manners among themselves. In modern times, however, this salutary discipline hath been much neglected in the church; but it hath been taken up by gaming clubs, who exclude from their society all who refuse to pay their game debts, and shun their company on all occasions, as persons absolutely infamous. By this sort of excommunication, and by giving to game debts the appellation of *debts of honour*, the winners on the one hand, without the help of law, and even in contradiction to it, have rendered their unjust claims effectual; while the losers, on the other, are reduced to the necessity, either of paying, or of being shunned by their companions as infamous. I mention this as an example, to show what a powerful influence the approbation or disapprobation of those with whom mankind associate, has upon their conduct; and, from that consideration, to excite the friends of religion to support her against the attempts of the wicked, by testifying on every fit occasion their disapprobation of vice, and their contempt of its abettors; and more especially by shunning the company and conversation of the openly profane, however dignified their station in life, or however great their fortune may be." (See Macknight's view of 1 Cor. v.)

3. Another fact worthy of remark is this,—the advantages possessed by a church governed by the Scripture rule, over any institutions founded by human laws. That rule is of permanent and universal obligation; its authority is unquestionable; its appeal is to Christian principle, and not to temporal interests; it has been voluntarily espoused by the offender himself; it is enforced by brethren who, if they act rightly, are not to be suspected

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of motives opposed to those of brotherly affection; it can be administered with all the promptitude that the case demands; it bears practical testimony to the holiness of Christian doctrine; it shows the efficiency of spiritual oversight; and knows of no reversal by any hostile, or mistaken, worldly power. The discipline of the church is the discipline authorized by Christ—maintained in His name—expository of His will—and designed to effect His purposes, and His alone.

4. The happy results of a steady, impartial, and faithful maintenance of Christian discipline are manifest and great.

The world has been impressed with awe by the dignity of true religion rising above every dictate of interest, pleasure, ambition, and pride, and "putting away," "cutting off," the richest, the mightiest, the wisest, and the most beloved, when once the purity of the church and the laws of Christ required it. The moral power of the truth has been presented to the view of man in its most impressive form.

The church has been blessed. Its members have been put, and kept, upon their guard; a defence has been thrown around it. The offender has been removed; the channels of communication being closed, the contagion has been stayed. The times of purity in state have commonly been times of prosperity in numbers. When the church has been right in itself it has generally been blessed with increase from the world.

The offender himself has been recovered. Men who have remained in a cold and indifferent state, while allowed to continue members of a church, to the neglect of Christian discipline, have been quickened and aroused, when once the church has fulfilled its duty; and they have realized the fact that they are now shut out from the communion of saints. (See a remarkable instance of this narrated in the Life of Andrew Fuller, p. 73.)

The Lord of the church has been honoured, and has fulfilled His word, "Them that honour me, I will honour." The reproof and warning are not heard: "Thou hast them that hold . . . the thing which I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth."—(Rev. ii. 14—16). On the contrary, the approval is pronounced: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil."—(Rev. ii. 2.) May every Christian community be able to endure the inspection, and be privileged to receive the approval, of HIM "who walketh in the midst of the golden candlesticks." "He that hath an ear, let him hear what the Spirit saith unto the churches."—[See an excellent tract on this subject published by Heaton and Son.—ED.]

Household Hints.

POWER OF THE TONGUE.

WHEN, after some years of patient toil and very limited success, the Wesleyan Missionaries in the Friendly Islands were favoured to witness a marvellous and gracious change, by which in a short period Christianity was established throughout that interesting population, the account given of the transformation by the converted natives was, "The Love has come!" As the holy fire spread from heart to heart, and from village to village, and from island to island; as the king and queen, the chieftains and people, bowed before the Lord Jehovah in prayer for mercy, or rose to shout His praises in triumphant

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songs; they said one to another, "The Love has come!" Those who work for God ever feel their need of the same animating flame. That, and that only, can keep us in activity amid discouragement, and ingratitude, and defection. It may be pleasant to assist in reaping the ripened harvest, and bringing it home amid acclamation. But there is work to be done besides that of reaping. During unpropitious seasons, and in unfavourable circumstances, it is a weary task to break the hard clod and cast in the seed. We need to have strong affection for the Master we serve, and for those on whose behalf we toil. Love, and that only, will impart the gentleness which is essential to success. The Geneva watch may appear very stupid in the hands of an English maker; but no rough usage will repair any injuries it may have received. To throw the watch down on the bench might prove a sort of relief to the puzzled man who has been for an hour endeavouring to put it right, but the chronometer would not be improved. A tender plant may test the patience of a skilful gardener; yet rough handling will not overcome its perverseness. Human nature, when out of order, makes large demand on patience, as well as on skill. Nothing but love in the heart of the operator will supply the requisite gentleness. Besides, love gives a direct power over those we seek to benefit. A chieftain in the olden time said, that he never despaired of reducing any fortress if he could once succeed in driving a mule laden with gold in at the gate. Perhaps we need not despair of any persons, if we can really secure the conviction within their minds that we love them. However the flag of rebellion against the great King may wave proudly over the strong keep, and however insultingly the guards on the walls may reply to our summons, we have a friend within. "If there were more like you, Ma'am," said a notorious convict to Mrs. Fry, "there would be fewer like me."

To some of us perseverance is not very easy, even when we are encouraged by signs of progress. The task assigned to us may resemble that of the bricklayer, or the labourer, who has to place a few hundred thousand bricks, as his share, in the erection of some large building. In such a task perseverance is required, but progress is seen. Thus, in training a class of Sabbath-school children to read, perseverance is required, but progress is seen. Those who last anniversary had never dealt with words of more than one syllable, can now read an easy narrative; and we have reason to hope that next year they will be able to read almost any chapter in the New Testament. Here, and in similar tasks, perseverance is encouraged by progress. But, when we strive to lead the scholars of our class, or the children of our family, or the members of our congregation, to yield their hearts and lives to the service of the Lord Jesus, it often happens that perseverance on our part is demanded whilst progress cannot be discerned. Yet we must encourage ourselves and each other to persevere. We have looked on as a strong man aimed blow after blow at a huge stone. There has been no appearance of success. Not a fracture; still less a piece separated from the mass. But one more stroke, and the mass was broken asunder. On that plot of ground shower after shower has fallen, and at other times the sunshine has rested for hours together; yet the children, who were allowed to place seeds therein more than a week ago, cannot discern one green speck. Wait another day, of alternate sunshine and shower, and the youthful expectants shall count a score. Yonder have been men for many weeks boring through the rock in search of water, yet unsuccessfully. As they retire again at even-tide from their arduous employment, there is not a drop of water, and no indication of the kind. But before noon of next day a gushing spring will throw up abundance through the aperture those sons of

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toil have made. In these, and in many other cases, men who are engaged in the ordinary employments of life are required to persevere without the appearance of progress. So it often happens to those who labour for Christ, and the salvation of souls whom He has redeemed. These must persevere, whether they are encouraged by the appearance of success or not. We know not what is going on within the mind of that audacious lad, or that wicked man; nor how soon the stony heart may be broken by the mighty energy of the Holy Spirit, accompanying the truth. We must speak to each again concerning the value of the soul, and the wonders of a Saviour's love. We know not how soon that discouraging class in the school, or that unpromising neighbourhood, may become as a very fruitful garden which the Lord has blessed. We must prepare another lesson or sermon, with greater pains and prayerfulness than before. It may be, that from some one for whose good we have laboured from a sense of duty, rather than from any cheering expectation, blessing shall go forth to others, as streams that make the earth glad. We must continue to strive for their conversion. The records of the church illustrate the happy results of perseverance. Again and again have individuals been saved, and neighbourhoods blessed, when the people of God had almost ceased to hope. Not unfrequently have such individuals become distinguished by zeal and usefulness, and such neighbourhoods have become remarkable for the large number of persons there "walking in the fear of the Lord, and in the comfort of the Holy Ghost." Under every form of discouragement, we may still rely on the declarations of holy Scripture: 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."—*Benjamin Smith.*

DUTIES OF HUSBANDS.

Do not jest with your wife upon a subject in which there is danger of wounding her feelings. Remember that she treasures every word you utter, though you never think of it again. Do not speak of some virtue in another man's wife, to remind your own of a fault. Do not reproach your wife with personal defects, for, if she has sensibility, you inflict a wound difficult to heal. Do not treat your wife with inattention in company. Do not upbraid her in the presence of a third person, nor entertain her with praising the beauty and accomplishments of other women. If you would have a pleasant home and cheerful wife, pass your evenings under your own roof. Do not be stern and silent in your own house, and remarkable for sociability elsewhere. Remember that your wife has as much need of recreation as yourself, and devote a portion, at least, of your leisure hours to such society and amusements as she may join. By so doing, you will secure her smiles and increase her affection. Do not, by being too exact in pecuniary matters, make your wife feel her dependence upon your bounty. It tends to lessen her dignity of character, and does not increase her esteem for you. If she is a sensible woman, she should be acquainted with your business, and know your income, that she may regulate her household expenses accordingly. Do not withhold this knowledge, in order to cover your own extravagance. Women have a keen perception; be sure she will discover your selfishness, and, though no word is spoken, from that moment

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her respect is lessened, and her confidence diminished, pride wounded, and a thousand, perhaps unjust, suspicions created. From that moment is your domestic comfort on the wane. There can be no oneness where there is no full confidence.—*Woman's Thoughts about Women.*

Letter-Box.

A CONVERSATION.

AUTUMN deepened into winter, and winter in its turn slowly brightened into spring. The quiet village life went on as usual, not marked by any events of importance to the world at large. A baby came to the Cottage on the Moor, which Miss Weston honestly admired, when it was presented to her, and did *not* smile, when its happy mother "blessed its little heart," and declared it "was a little beauty, that it was!"

"It is a precious gift to you, Agnes, isn't it?" she said, as she bent over the small pink face, which Agnes, with some trembling, entrusted to her arms; "God is saying to you, as Pharaoh's daughter did to the mother of Moses, 'Take this child, and nurse it for me.'"

She could not add more,—for, of course, at that moment baby began to cry, as babies have a habit of doing, whenever there is some particular reason why they should be quiet.

Ann Smith wisely kept her place, and, when the first difficulties were over, improved rapidly.

"You see, ma'am," said Mrs. Norton's housekeeper one day to her mistress, "she *thinks*, and that's the great thing. I tell all the girls that if they would only *think*, they wouldn't need half the talking to that they get. Only I had a battle with her about her dress, for I knew you don't like the servants to be going about their work in grand brooches, or dressing themselves up fine."

"No, certainly," said Mrs. Norton, "those are things which I shall never allow; and it is much more respectable for a servant to dress according to her station, and in something suitable for her work."

"So I told her, ma'am, and I think she's coming to it now; and, says I, 'Ann, the love of dress has been the ruin of many a girl as steady as you:'" and with these words, the worthy housekeeper departed to her store-closet.

Margaret Riddell and Mary Hunter held on their way steadily, and seemed to be exerting a good influence among the other village girls. I wonder whether *your* village, reader, is any the better for your life in it! What does your conscience say? Listen; it will speak the truth, if you only give heed to its voice.

The two girls kept their place in the Bible-class too—old as they were—and could not be induced to leave it by the sneers of those who hinted that they "were going on learning all their lives." "I hope we *shall* go on learning all our lives," said Margaret, "I'm sure we shall have need."

One Sunday afternoon, when they were seated on the old forms—their Bibles open, and their eyes fixed on their teacher's face, she began to speak, as her subject led her to do, about the duty and privilege of coming to the Lord's Supper.

"It is not for the careless and the thoughtless to come to that Holy Table," Miss Weston remarked, "but only for those who, as the Communion service says, 'intend to lead a new life, walking from henceforth in Christ's holy ways.' It is not a thing to be done hurriedly, without

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much prayer and much thought. For it is a very solemn step to take, to unite ourselves thus openly with the little band of Christ's faithful soldiers and servants. We must count the cost first, and be prepared to follow our Master very closely—through evil report and good report, in rough ways as well as smooth. It will not do to follow Him a little while, and then turn aside to the world again. We must not grow weary in the battle with His enemies and ours—for His own word tells us that 'he that shall *endure to the end*, the same shall be saved,' and only to '*him that overcometh*,' are the 'white stone' and the 'new name' promised. 'No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.'"

"But still," she went on, "still, dear girls, though it is a solemn thing to come to the Communion of our dear Lord's body and blood, there is nothing fearful in it. There is nothing but peace at that sacred table, and nothing but love in the gentle voice which speaks to you, 'This do in remembrance of me.' 'Ye are my friends,' said Jesus, 'if ye do whatsoever I command you;' and surely we cannot refuse to obey His last, His dying wish. If any earthly friend, who was about to leave us, though only for a distant land, were to say to us, 'Do this for my sake, and when you do it, think of me,' how carefully and eagerly we should fulfil his wish, if we could, whatever it might be! It would seem to us a sacred duty, which we would not neglect, even if we might. Yet when Jesus, our Lord and Master, our *more* than Friend, our Redeemer, our Brother—when *He* makes such a request, so touching, so gracious, surely we cannot but hold it *more* sacred, more binding still!"

The two friends were waiting for their teacher on her way home.

"Please, ma'am," Margaret began, as the older and less timid of the two, "Mary and I were talking about the Sacrament last week, and we both thought it wouldn't be for us."

"Whom *is* it for, Margaret?"

"Why, ma'am, I suppose for those who love Christ, and serve Him."

"Well," said Miss Weston, smiling, "and are not you and Mary among the number? Can you not both say that you *do* love Jesus, and are trying, by the help of His Spirit, to serve Him?"

"I hope so, ma'am," said Margaret, humbly, "but I don't think I'm fit."

"I know that, Margaret, neither am I. We are none of us *fit* to go, for we are all, even the best of us, poor, weak, guilty sinners in the sight of God. It is only as we are washed in the precious blood of Christ, and clothed in the robe of His righteousness, that we dare approach that heavenly feast. If you read over the Communion Service in the Prayer Book, you will find that the same thing is said there, 'We do not presume to come to this thy table, oh merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies.' And we must all go in true humility, with a deep feeling of our own unworthiness; but still, the sense of this should not keep us away. If we wait until we are *fit* to go, we shall never go at all. You must go to the Communion, as you went to Jesus at first, *just as you are*. If you are sinful and weak, then, surely, you need strength and healing; and this is one of the appointed channels through which God's grace flows to us."

"I'm afraid," said Mary Hunter, "lest I should do something afterwards that might—that might—make people think——"

"Lest you might do something to bring disgrace upon your own profession, you mean, I suppose, Mary?"

"Yes, ma'am, and so I might do a deal of harm."

"You will indeed need to be very watchful, and you will need David's prayer, 'Let not them that seek thee be ashamed for my cause, oh Lord God of Hosts;' but still, it would be wrong to stay away on

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that account, because it would be distrusting the promise, that as our day is, so shall our strength be. Jesus will not leave you, if you do not leave Him. He can make His grace sufficient for you. He can order your steps in His word, and keep you unspotted from the world."

"But you will think about it, will you not?" Miss Weston added, as they parted at the gate.

"Yes, ma'am,—and, please do you know that Jane Hardy has come home?"

"No, indeed," said Miss Weston, "when did she come?"

"Last week; and we thought perhaps you would like to know."

"Yes. I am glad you told me,—I must call and see her soon."—*Our Village Girls.*

Youth and Childhood.

"THE BRAZEN SERPENT."

BY THE REV. A. M'AUSLANE.

JESUS was lifted up on the cross of Calvary; His whole weight was hanging by His bleeding hands and feet, for the rugged nails were driven through those tender parts of His body. Every joint, every nerve, and every sinew of His body quivered in suffering. Besides, He endured an agony of soul of which we have very little conception. At length He cried with a loud voice, "It is finished," and then He died. Now, why was Jesus lifted up on the cross until He died? It was not because He could not help himself, like the martyr who was bound to the burning pile of wood, and had not the power to free himself from it. For since Jesus had the power to calm the stormy ocean, and to raise the dead, He had also the power to deliver himself from all those who wished to put Him to death. Neither was He lifted on the cross to cause God the Father to love us. He loved us before Jesus died, quite as much as He loves us now. Yea, it was His love for us which led Him to send Jesus to die. Hence Jesus said, "For God so loved the world, that He gave His only begotten Son." The great reason, the only reason why Jesus died on the cross was, that we "Should not perish, but have everlasting life;" in other words, that we should be saved from sin and hell, and go to heaven when we leave the present world. We have all sinned against the law of God, but Jesus obeyed that law for us. We deserve to suffer because we have sinned, for the divine sentence is, "The soul that sinneth shall die," but Jesus suffered for us. And now God can pardon all our sins, deliver us from hell, and take us to heaven, for the sake of what Jesus has done and suffered. But although Jesus has died for us in order to save us, we cannot be saved unless we do one thing. The brazen serpent was lifted up for all the wounded Israelites, but they had one thing to do before they could be healed. They had *to look* to the serpent, and if one of them had refused to look he must have died. We have *to believe in Christ;* that is the *one thing*, and the *only* thing which we have to do; and if one of us refuses to do this, he cannot be pardoned and saved.

What is meant, then, you may ask me, by believing in Jesus? I shall try and give you a plain answer. When you believe the promises of your fathers and mothers, you have perfect confidence in their words; you fully expect that they will do as they have said, you have no doubt whatever about it, and you look forward with joy to the time when you are to receive what they have promised you. When your teachers told you some time since that a ser-

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mon would be preached to you on Christmas morning in Finsbury Chapel, you did not say, Will the sermon be preached? no, you felt quite sure it would be preached. Well, when you are called to believe in Christ, in order to be saved, what you are to do is this—you are to place all your confidence in Him as *your Saviour*, and you are to expect, without any doubt, that He will save you. This is just what the Apostle Paul did; he believed that his soul was very precious, he knew he could not save it himself, he trusted in Christ, however, for its safety, and therefore he exclaimed with a very happy heart, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Is there a little boy or girl who says, But we cannot *see* Jesus. This does not matter, my young friend. A boy was one day coming down from the roof of a house, by means of a rope which was much too short; he was afraid to drop to the ground, but his father came beneath him and said, "Let go, I am here to prevent you being hurt." The boy did not *see* his father, but he *heard* his father's voice, and that was enough. With the utmost confidence that he would not be hurt, he let go his hold of the rope, and fell uninjured into the arms of his father. You cannot see the Saviour as Nicodemus saw Him, but you can hear Him speak, since He says to you again and again in His word, "Believe in me." Trust to Him, then, as the boy trusted his father, and He will save you from all sin and woe. Yes, He will save you, for He has promised to do so, and He is the faithful and true witness who cannot deceive.

This is the only way in which all have been saved who are around the throne on high, singing "worthy is the Lamb, for He was slain for us." This is the only way in which those have been saved who are "travelling through Emanuel's grounds to fairer worlds on high;" and this is the only way in which any one will ever be saved. "No man," said Jesus, "cometh unto the Father but by me."

Perhaps you would like to know how this is the only way. I shall try, therefore, to explain the matter by stating four particulars.

1. To believe in Christ, is the only way in which we can be saved, *because salvation is completely prepared.* When you are hungry, and food is placed before you, you have but to take it, to satisfy your appetite. Well, it was about salvation which Jesus spoke a few moments before He died. What did He say? If He had said, it is half finished, or it is nearly finished, we might then have had more things to do than one to be saved. But He said, "It is finished;" as much so as was the brazen serpent. The glorious work is altogether done, and therefore we have only to believe in it, and Him whose work it is. Nothing more is required.

2. To believe in Christ, is the only way in which we can be saved, *because God would have us all to be entirely humble.* Pride has coiled itself around our souls, and it is frequently manifested in various forms. This pride must be destroyed, before we can walk with God, either on earth or in heaven, because He tells us that "He resisteth the proud, and giveth grace unto the humble." The plan of saving sinners is pre-eminently fitted to do this. The beggar cannot boast that he has received alms, no Israelite could boast that he had received health; and no sinner can boast when he is saved, simply by confiding in Jesus. No, this plan of redemption "Stains all the pride of human glory," and gives all the glory to God.

3. To believe in Christ is the only way in which we can be saved, *in order that we might be saved in a moment.* See yon wounded Jew in the wilderness; in a few moments he will be dead, unless he is healed, the disease in his case is so virulent. If he has many things to do to be healed, he can never be healed, for he has not the time to do them.

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But he has only to look to the uplifted serpent, and he can do this in a moment. We may die any hour, and that invalid whom we saw this morning will, in all probability, be dead before the sun has set. If he had many works to perform before he could become an heir of grace and of glory, alas, alas, for him! But he has just to believe in Christ, and, by the aid of the Holy Spirit, He can do this at once. Is not this good news, that the sinner can be purified and pardoned, even when he is hanging on the verge of eternity!

4. To believe in Christ is the only way in which we can be saved, *because this plan is adapted to every one.* If so much money were demanded for salvation, or if so much learning were required ere any one could receive salvation, there are thousands and tens of thousands who would be lost, for they have neither the one nor the other. But, by the blessing of the Lord, every one can believe. Salvation, by this method, is therefore placed within the reach of all who hear the Gospel. The poor man as well as the rich man, the unlearned man as well as the learned man, and young people as well as old people can be saved, since the only thing required is faith in the once crucified and now risen and glorified Saviour.

Can you have any reasonable excuse to offer, then, my dear young friends, if you are not saved? No, you have not; no, you cannot. The serpent of brass was lifted up on the pole for all the wounded Jews, and Jesus was lifted up on the cross for every one of you. They were to receive health by looking to the serpent, and you are to receive salvation by believing in Jesus. If you are not saved, therefore, from sin, it is because you are not believers in Jesus. And why are you not believers in Jesus? It is because you do not feel your need of Him. When you are thirsty, you do not require to be urged to drink water, that your thirst may be quenched; you ask for it, and when it is placed before you, you take it at once. When you are cold, no one has to draw you to the fire to be warmed, you run to it as fast as you can, and feel glad if it blazes brightly. In a similar manner, if you felt your need of Christ you would all come to Him just now, and believe in Him as your Redeemer with all your hearts. This is the great want in young sinners, and in old sinners, too; they do not feel their need of Christ. I cannot supply this want, and no human being can, but the Holy Spirit can supply it. Let me, therefore, put up this prayer to Him, and let me entreat you to ask Him to answer it. O divine Spirit, come and create in every unsaved sinner's heart in this congregation a deep anxiety for salvation, and lead every one of them to Jesus, that by faith they may receive it from Him.

This is Christmas Day, the day on which it is supposed Christ was born. If you believe in Christ to-day, then you will be born again, and it will be the most blessed Christmas you ever enjoyed. All your sins will be forgiven; you will become very happy; you will begin to live very useful lives in this world; and heaven will be your home for ever and ever. Nor is that all. If you believe in Christ to-day, you will make your parents, and your teachers, and your ministers, and all your Christian friends very happy, for they earnestly wish to see you as lambs in the Saviour's fold. Besides, you will cause the angels in heaven to sing over you, for Jesus has said that "There is joy in the presence of the angels of God over one sinner that repenteth."

May the Lord bless what has been spoken, and make you all His adopted children, and to His name shall be all the glory. Amen.—*Christmas Sermon.*

THE DEVIL'S BEANS.

"I HAVE heard of Rowland Hill," says the Rev. J. P. Chowan, of Bedford, "that he began his sermon one morning by saying: 'My friends, the other day I was going down the

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street, and I saw a drove of pigs following a man. This excited my curiosity so much that I determined to follow. I did so, and to my great surprise I saw them follow him to the slaughter-house. I was anxious to know how this was brought about, and I said to the man, "My friend, how did you manage to induce these pigs to follow you here?" "O, did you not see?" said the man; "I had a basket of beans under my arm, and I dropped a few as I came along, and so they followed me." 'Yes,' said the preacher, 'and I thought, so it is the devil has his basket of beans under his arm, and he drops them as he goes along, and what multitudes he induces to follow him to an everlasting slaughter-house! Yes, friends, and all your broad crowded thoroughfares are strewn with the beans of the devil.'"

"THAT MAN THAT LIKES ME."

How dear to the heart of the receiver are little wayside kindnesses, especially to the hearts of children. Who cannot remember in his own childhood some bounding of the heart at an unexpected favour of this description? How happy the possession of some trifling gift made us for days together, and that by no means in proportion to its intrinsic value. Children do not weigh all their possessions with silver and gold in the other scale. What a pity they learn to so soon! A lady said that one of the pleasantest memories of her childhood was of resting one day on a grassy bank, when a fair hand was reached out from a window just above her, and a sweet voice said "Would you like some strawberries, little girl?" at the same time placing a handful of very large ones in her lap. She never forgot the thrill of childish delight which that little gift, accompanied by the loving tone, gave to her heart. Strawberries could never taste like those a second time in her life. Ah, there is a little hidden tablet in every child's bosom in which things are noted down. I think it good praise of a faithful pastor I know of, that a little girl who cannot speak his name, always calls him "That man that likes me."

Miscellaneous.

HOW ARE YOU DOING IN THE WORLD?

Some are doing well for both worlds.—They fear God, love Christ, and walk in the way to heaven; temperate, industrious, provident, they seek first the kingdom of God and His righteousness; and the promise of godliness relating to this life and that which is to come is largely fulfilled in their experience. In all respects they are doing well.

Some are doing well for this world, but not for the next. — They have health, position, property, and worldly prosperity, but no grace, piety or good hope of eternal glory; they cling to earth, but let God, their Saviour and salvation go; then, "What is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?"

Some are doing ill for this world, but well for the world to come.—Bereaved like Jacob, afflicted as Job, or poor as Lazarus, or like Gaius, with a healthy soul in a sickly body; but the sufferings of this present time are not worthy to be compared with the glory that shall be revealed," so they

"Count their present trials small,
For heaven shall make amends for all."

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Some are doing ill for both worlds.—Indolent, profligate, intemperate, reckless, they squander their substance, waste their time, ruin their health and reputation, and thus plunge themselves into a state of want, misery and infamy.

Reader, how are you acting in this matter? how ought you to act? If wise, and it be practicable, you will desire and endeavour to do well for both worlds; but if not well for this vain, short-lived and evil state, yet well for that real, blessed and everlasting world that is to come. But by pride, luxury, neglect and sin, to

"……Throw up your interest in both worlds,
First cursed in this, then damned in that to come,"

is a mad course, and a horrid case of unmitigated and everlasting misery.

HOW WAS THE LAST SABBATH-DAY KEPT?

In what way should the Sabbath-day be kept?—It should be kept holy, with reverence and delight, in the fear, love, worship and service of God, according to the Commandment, "Remember the Sabbath-day to keep it holy."

How was the last Sabbath kept by some?—In prayer and praise, searching the Scriptures, attending the Lord's house and ordinances, instructing the young, distributing tracts, visiting the sick and dying, learning and walking in the way to heaven.

How was the last Sabbath kept by others?—In working, lounging, visiting, travelling, pleasure-taking, but in neglect of God, His house, His word, and His great salvation.

How did you keep the last Sabbath-day?—With thousands it was their last Sabbath spent upon earth, and it may prove your last. Was it spent as you would spend your last in this world, and so as to introduce you to the everlasting Sabbath in heaven? Repent of mis-spent Sabbaths, forsake Sabbath-breaking: nothing shows the present state and future prospect of a man more than the way in which he keeps the holy Sabbath-day.

BELIEVE THE GOSPEL.

What is the Gospel that must be believed?—Good news from a far country. Glad tidings of the way of salvation by our Lord Jesus Christ; "for God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." This is the true Gospel which must be believed.

What is it rightly to believe the Gospel?—1. You must be assured of the truth of the Gospel as "the faithful saying," not a fable, but the very truth of God.

2.—You must approve of it as the suitable, sufficient, and the only plan whereby you can be saved.

3.—You must receive it into your heart with a willing mind by the grace of the Holy Spirit, for "with the heart man believeth unto righteousness."

4.—You must rely on it for salvation, trusting in Christ, in Christ alone, for pardon and peace, righteousness and eternal glory.

5.—You must act accordingly; for true faith always produces good works, and leads to holiness of life.

Who should thus believe the Gospel?—All who have precious and immortal souls—all lost and ruined by the fall of Adam, and condemned by the law of God for actual transgression—all who have to die and appear at the bar of God in judgment, who desire to escape the pit of hell and attain to the kingdom of heaven, including the whole family of man without exception—all should and must believe the Gospel.

Why should we thus believe the Gospel?—Because of its truth, its infinite importance and its everlasting consequence. Because "he that believeth shall be saved, and he that believeth not shall be dammed." Then believe, believe the Gospel.

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Cabinet.

MY OWN WORK.

BY REV. HORATIUS BONAR, D.D.

All great deeds in the church have been done by one man. All great eras in the church have been marked by the impress of one individual mind. Common eras are the product of many minds; great eras the product of one.

Such is God's method. Such is the way in which His purposes have hitherto developed themselves. Thus does He "hide pride from man," as He did from Israel, when he set aside the gathered hosts and put a sling into the hands of the young shepherd of Bethlehem, bidding him go forth against the giant in "the irresistible might of weakness."

It is not bands of men, nor confederate nations, nor proud alliances, that have done great things for the world; it is solitary individuals, wielding simply, but in earnest, the force of their own individual minds, bringing to bear upon every one around them *the power of that special gift with which God had endowed them.*

It is not large associations, wealthy societies, or well-knit combinations, with the vast machinery which these can call into play, that have wrought great things for the church of God, and won victories to be remembered over her enemies; it is individual men like Luther, or Calvin, or Knox.

That a man can do nothing save in connexion with a society or scheme, is a ruinous fallacy—an idea forged by Satan for the purpose of cunningly counteracting God's great plan of operation. It sears the conscience. It lulls the soul asleep. It checks the exercise of those special gifts which God makes use of in each of His own. It leads to a suppression of *individualities*, and so to an extraction of the very pith and point of personal character or mind. It makes us forget that we have a work to do which no man can do for us—nay, which no man can help us in doing—a work which God expects at our hands, and a work which assuredly we shall be enabled to carry out, if we will but use the individual gifts conferred on us in their natural and healthy way.

"I can do all things through Christ that strengtheneth me." It was thus that the Apostle went forth alone to do the work of

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God. There is much in these words to show us our true standing and our real strength. One with Him who died and rose again, what may we not do, if we will but take our stand upon that oneness, and count upon the strength which it was meant to impart? One with Him to whom all power is given in heaven and in earth, what great things may we not be sure of accomplishing for God, if we will but betake ourselves to this source of strength, and *act upon it* in all that we undertake, whether great or small? To sink the man in the society is at once our sin and our weakness; but to sink the man in Christ is our strength and our success. Only one thing can be permitted to absorb our personality, and that is the Incarnate Son of God. Wrapt up in His righteousness, we stand before Jehovah accepted and complete. Identified with Him, we are recognized as "partakers of the divine nature." So, girt with His might—nay, *filled* with the spirit of divine strength, we are equipped for any enterprise, be it the most difficult, or perilous, or vast which the church of God was ever called upon to engage in. What is there that a man thus dwelt in by the Spirit of Christ, and walking in fellowship with God, need fear to undertake? What peril can he fear? what enemy can he flee from? what work need he shrink from? "God is with him, who can be against him?" It is his connexion with Christ, not his connexion with a society, that makes him strong, fits him for his work, and secures his success. "Strong in the grace that is in Christ Jesus," and leaning on the love that has bought and saved him, he goes forth to work or to fight for God, calmly and confidently, as when our brave soldiers climbed the cliffs of Alma, not counting it possible that he can be baffled or overthrown.

"Go, then, in this thy might," is God's charge to us. And with this as our watchword, let us advance: the work to be done is great, and there is little time to do it in.

There is work for *all* of us. And there is special work for *each*. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as *one* man—acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole, or as member of some body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position, separate responsibilities, and a separate work—a work which, if I do not

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do it, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work, a greater work—but he cannot do *my* work. I cannot hand my work over to him, any more than I can hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well-ordered and powerful. They have their own work to do, and it may be a very noble one. But they cannot do my work for me. I must do it with these hands, or with these lips, which God has given me. I may do little, or I may do much. *That* matters not. It must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name, than if I were either going out of my sphere to do the work of another, or calling in another into my sphere to do my proper work for me. The low grass-tuft is not the branching elm, nor is it the fragrant rose; but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow-men can *wear* it for me, and no fellow-men can *win* it for me. I must press forward to the mark for the prize of my high-calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for Him alone to do. And He has done it! I owe my deliverance to His blood alone. I owe my acceptance to His righteousness alone. But still there remains to me a race to run, a prize to secure. And therefore must I work without ceasing, with my eyes upon the glory to be revealed when the Lord returns, forgetting what is behind, reaching on to what is before, "if that by any means I may attain unto the resurrection of the dead."

"Go, then, in this thy might." Go as a believing man to work for God—to work thine own work—thy personal work, which cannot be done for thee. Thou mayest do great things yet for God. Do not despair in looking at the ungodly masses that crowd our cities, nor think their ranks quite impenetrable. Do not say, We must have larger societies, a more extensive and complete machinery, before we can think of assailing them with success. It may be just the opposite that God is waiting for. "The people may be too many" for Him to work by. The societies may be too

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great for Him to bless their efforts. But whether this be so or not, "Go in this thy might." Let the world see what faith can do. Let the church see what one single man, leaning on his God, and with nothing but his sling and stone, can effect.

A modern historical writer has said that "history has great things to tell of men and nations that had *faith*—high and earnest *faith*." Will not the eternal records have greater things than these to tell of men who, not hindered by the vastness of the work, nor the array of difficulties, nor the sense of personal weakness, have gone calmly forward, in simple dependence on the might of Him who does all His great works by the few, not by the many—by the feeble, not by the strong—by the bruised reed, not by the glittering spear?

OUR BIBLE—HOW IS IT TREATED?

It must be manifest, at least to every thoughtful Christian, that, as a nation, we owe an infinite debt to the Bible, and that there has never been a period in the nation's history when the influence of the Bible was more needed than it is now. We are called to navigate a sea tossed by a fearful storm. Can we move safely without the infallible chart? Can we direct our course to the port of peace, if we lose sight of the Star of Bethlehem?

The Bible is needed especially now, as a corrective of those sins which have provoked the judgments of heaven. No other criterion of character, no other rule of conduct, is impartial or safe. We need to be measured by that, and, wherein we are wrong, to suffer ourselves to be corrected by it. Repentance and reformation must begin here, or nowhere.

The Bible is especially needed at such a time as a guide. The nation's path lies through immeasurable difficulties and fearful hazards. All the wisdom of men fails to meet the exigency. Most clearly we need to be guided by the wisdom which is from above. That vision is impressed on the pages of the Bible.

The Bible is needed at such a time, as a source of confidence and equanimity. Many hearts are failing through fear. Any heart is liable to faint, in view of calamities existing or impending. And no man can "in his patience possess his soul," who does not commune with the God of patience in His word. In that word are exhaustless resources of comfort and joy in any and all circumstances.

Such is the value, importance, and necessity of the Bible to the nation. But how is is treated? There is much reason to fear that it is sadly neglected—more neglected than in our days of prosperity. The newspaper is important, and it is very proper to read it. But our alarm may well be excited when it is more read, and read more carefully, even by Christians, than the infallible

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word of God. It is a sad comment upon our condition, to make our appeals to the short-sighted and erring wisdom of men, rather than to the infinite wisdom that is from above. Yet it is to be feared that this has been, and is our folly as a nation. Even now, in its season of trial and peril unparalleled, it is to be feared that the nation, like many an individual sinner, could trace with its finger the sentence of its own condemnation in the dust of neglect which it still suffers to gather upon the covers of the divine constitution.

But who are the nation? Reader, you are a part of it. And *how do you treat your Bible?*

CHRISTIANITY.

CHRISTIANITY carries its own evidence. "The works that I do," said Christ, "bear witness of me that the Father hath sent me." If you doubt the fragrance of the rose of Sharon, approach it. If you doubt the loveliness of the lily of the valley, examine it. Before rejecting Christianity as a myth, study the life and teaching of Christ. Before classing Christianity with human systems, cast your eye over Christendom and compare it with the rest of the world.

Christianity is to other systems what a crown of pure gold is to a wreath of thorns. The one is beautiful and fit for a queen, the other is so bad you would not offer it to a beggar. Christianity is like the sun, it gilds everything its beams touch. Mark the beauty it gives to the character of those mentioned. See how *these* Christians loved one another. Churlish Nabal and the many of his creed would have said, "Who is David, &c.? Shall I take my bread and my water and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they be?"—1 Sam. xxi. Foolish Nabal! Ten days from the time he made that selfish speech his soul was required of him. And the man who would not feed his needy fellow-creatures became *the food of worms.*

A warm, loving Christian in this cold world is like a hot spring in Greenland's frozen land. It certainly does not borrow its heat from the surrounding atmosphere. You must go *far down* below the surface, if you would know the source of its warmth. When you return we expect you to say with Paul, "Oh! the *depth.*"—Rom. xi. 33.

THE CHURCHES OF ACHAIA.

THE first-fruits unto Christ in this region gave the Apostle especial comfort. The first-fruits of the Gospel vineyard are always precious to the Lord's labourers. Paul appears to have looked on these first-fruits of Achaia as a sort of Reuben. "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power."—Gen. xlix. 3.

Whether it was he had wrestled with more fervour on their behalf, or since their conversion to God he had marked in them more than the usual resemblance to the second Adam, we know not. But he speaks

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of no other first-fruits. "Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ."—(Rom. xvi. 5.) "I beseech you, brethren, ye know the house of Stephanus that is the first-fruit of Achaia."—(1 Cor. xvi. 15.) The household of Stephanus were among the very few the Apostle baptized. Christ sent him not to baptize, but to preach the Gospel. Paul tells us that such as Stephanus refreshed his spirit. May we learn to be of comfort to God's saints; imitators of Paul's pattern of true Corinthian columns!

"Their zeal for the Redeemer has provoked very many." (2 Cor. ix. 2.) For a congregation to stir up a few to love is a great matter, but these provoked *very many*. May the Lord cause heavenly fire to burn within us that we may not only show our love to the needy, but provoke very many unto love and to good works!

Reader! Did you ever watch the child rub a needle on the loadstone, and so make a little magnet of the needle, which would draw another of the same size? Let us draw near to the heavenly magnet, asking to receive of Christ's fulness and grace for grace. "Draw me and *we* will run after thee." Christian, we must not forget our high standing in Christ Jesus. Having tasted of the word of God and the powers of the world to come, like the churches of Achaia, let us do all we can to show whose we are and whom we serve.

THE CHURCHES OF MACEDONIA.

It is noteworthy that these churches first gave *themselves* unto the Lord, *then* their money. (2 Cor. viii. 1—5.) Ananias and his wife laid their substance at Peter's feet, but neglected to cast *themselves* at the feet of Jesus. (Methinks they were like some persons now-a-days.)

When Dr. Doddridge entered the cell of a prisoner under sentence of death, telling the wretched man that he had brought him a reprieve, how great was his joy! He fell at his kind friend's feet, and said, "Oh, Sir, every drop of blood in my body thanks you."

The churches of Macedonia beheld in Jesus one who had saved them from eternal death. It was their reasonable service to give themselves unto the Lord. Let us go and do likewise.

Another noteworthy fact concerning these churches is the large measure of grace they enjoyed. This is what congregations want to make them prosper—heavenly grace. May the Lord vouchsafe it to us, and our dear reader!

Without this, preaching is as powerless in the renewal of a soul as in raising the dead.

"Grace all the work must crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

If you ask what made the churches of Macedonia such examples of liberality, self-denial, sympathy, love, we answer, soul-enriching grace.

"We do you to wit of the GRACE OF GOD bestowed on the churches of Macedonia."

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The Counsel Chamber.

SUCCESS IN LIFE.

We entertain some different ideas respecting original humility of circumstances from what are generally prevalent. The common notion is, that humble circumstances are a great obstruction at the outset of life, and that the more difference between a man's origin, and his eventual condition, the greater is the wonder, and the greater his merit. Since it appears, however, that so large a proportion of distinguished men were poor at the beginning, a question may naturally arise, Are not men just the more apt, on that account, to become eminent? Although we are all familiar as possible with instances of fortunes made from nothing, it will be found, on recollection, that cases are comparatively rare of men who began with fortunes having ended by greatly increasing them. Many a poor boy has made twenty thousand pounds before he was forty years of age; but few who had ten thousand at the age of majority are found to double it with their years. Here—here is a reason for hope. The fact is, large sums are not to be acquired without an appreciation and an understanding of the meanest financial details. To make pounds, we must know the value of shillings; we must have felt before how much good could sometimes be done, how much evil could sometimes be avoided *by the possession of a single penny!* For want of this knowledge the opulent youth squanders or otherwise loses more, perhaps, than he gains. But he who has risen from the ranks, knows the value and powers of every sum, from the lowest upwards, and, *as saving is the better part of the art of acquiring money*, he never goes back a step—his whole march is ONWARD. At the very worst, it is only a question of time. Say one man begins at twenty with a good capital, and another at the same age with none. For want of experience, and through other causes above mentioned, it is not likely that the former person has made much advance within the first ten years. Now, ten years is an immense space to the individual who only commenced with good resolutions. In that time, if he has not accumulated actual money, he may quite well have secured good reputation and credit, which, prudently managed, is just money of another kind. And so, while still a young man, he is pretty much upon a par with him who seemed to start with such superior advantages. In fact, fortune, or original good circumstances, appear to us as requisites of a very unimportant character, compared with talent, power of application, self-denial, and honourable intentions. The *fortunate*—to use the erroneous language of common life—are selected from those who have possessed the latter indispensable qualifications in their best combinations; and as it is obvious that young men of fortune (necessarily the smaller class) have only a chance according to their numbers, of possessing them, it follows, as a clear induction, that the great mass of the prosperous were originally poor.

TALENT.—It is a common cry that those who succeed best in life are the dullest people, and that talent is too fine a quality for common pursuits. There cannot be a greater fallacy than this. It may be true that some decidedly stupid people succeed through the force of a dogged resolution, which hardly any man of superior genius could have submitted to. But we are disposed to dispute, in a great measure, the existence of talent, where we do not find it at once productive of superior address in ordinary affairs, and attended by a magnanimity which elevates the possessor above

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all paltry and vicious actions. The genius which only misleads its possessor from the paths of prudence, or renders him a ridiculous and intolerable member of society, is too much allied to Bedlam to be taken into account; and in reality there is nowhere so much of what is called genius as in the madhouses. The imputation of dulness to a man who has prospered in life, will be found by impartial inquirers, in nine cases out of ten, to be a mere consolatory appliance to the self-love of one who has neither had the talent nor the morality to prosper in life himself. Let every man, then, who possesses this gift, rejoice in it with all his heart, and seek by every means to give it proper guidance and direction.

APPLICATION is another of the indispensable requisites. Detached efforts, though they may individually be great, can never tell so well in the aggregate as a regular and constant exertion, where the doings of one day fortify and improve the doings of the preceding, and lead on with certainty to the better doings of the next. It is not economical to work by fits and starts; more exertion is required by that system, for a certain end, than what is necessary in the case of a continuous effort, and thus the irregular man is apt to fall far behind his rivals. Men of ability are apt to despise application as a mean and grubbing qualification—which is only a piece of overweening self-love on their part, and likely to be the very means of frustrating all the proper results of their ability. On the other hand, the industrious man is apt to despair for want of ability—not seeing that the clever fellows are liable to the weakness we describe, which causes them to be constantly giving way in the race to mere plodders. Besides, while few faults are more common than an over-estimation of one's self, it is equally obvious that many men only discover their abilities by chance, and that all of us possess latent powers, which might be turned to good account if we only knew and had confidence in them. No man, therefore, should be too easily dashed on the subject of his abilities. He should try, and, with the aid of a persevering industry, he may do wonders such as he never dreamt of.

SELF-DENIAL.—Perhaps among all the qualifications which, in a combined form, lead to fortune, none is more absolutely indispensable than this. A man may have talent, may have application, both in abundance; but if he cannot resist vulgar temptations, all is in vain. The Scotch, as a nation, are characterized immensely by self-denial, and it is the main ground of their prosperity both at home and abroad. It is one of the noblest of the virtues, if not, indeed, the sole virtue which creates all the rest. If we are obliged at every moment to abandon some sacred principle in order to gratify a paltry appetite,—if the extensive future is perpetually to be sacrificed for the sake of the momentary present:—if we are to lead a life of Esau-like bargains from the first to the last—then we are totally unfit for any purpose above the meanest. Self-indulgence makes brutes out of gods: self-denial is the tangent line by which human nature trenches upon the divine. Now, self-indulgence is not inherent except in very few natures; it is almost invariably the result of "evil communications" in youth, and generally becomes a mere use or habit. The most of error arises from the contagion of example. A youth at first debauches himself because he sees others do it; he feels, all the time, as if he were sacrificing merely to the glory of bravado; and there is far more of martyrdom in it than is generally supposed. But though a person at first smokes in order to show how much disgust he can endure, he soon comes to have a real liking for tobacco. And thus, for the most paltry indulgences, which only are so from vicious habit, and perhaps, after all, involve as much dissatisfaction as pleasure, we daily see the most glorious and ennobling

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objects cast, as it were, into hell-fire.

We are by no means hostile to all amusement. The mass of men require a certain quantity of amusement almost as regularly as their daily food. But amusement may be noxious or innocent, moderate or immoderate. The amusements which can be enjoyed in the domestic circle, or without company at all, are the safest; there is great danger in all which require an association of individuals to carry them into effect. Upon the whole, a multitude of bosom friends is the most pernicious evil that ever besets a man in the world. Each becomes a slave to the depraved appetite of the rest, and is at last ulcerated all over with their various evil practices. At the very best, he is retarded to the general pace, and never finds it possible to get a single vantage hour, in order to steal a march upon his kind.

Honourable Intentions are also indispensably necessary. The reverse is simply want of sense and understanding; for it is obvious to every one who has seen the least of human life, that infinitely more is lost in reputation and *means and opportunities of well-doing*, by an attempt to gain an undue advantage, than what can in general cases be gained. If we had to live only for a short time certain, trickery might be the most expedient course, so far as this world is concerned; but if a man contemplates a life above a single twelvemonth, he will endeavour, by the guarded correctness of his actions, to acquire the good character which tends so much to eventual prosperity. The dishonest man, in one sense, may be termed the most monstrous of all self-flatterers; he thinks he can cheat the whole of the remaining part of mankind—which certainly is no trifling compliment. He soon finds, however, that he was seen through all the time by those whom he thought mere children, and his blindness and silly arrogance receive their deserved punishment. Even where the depravity may be of a very slight kind, it is alike in vain. In ordinary transactions, the one party deals with the other exactly according to his character: if the one be in general disposed to overreach, the other is just proportionably on his guard; so that there is no result but trouble, and a bad name.

Such are the principal qualities necessary for advancement in life, though any one of them, without much or any of the other, will, if not counteracted by negative properties, be sure to command a certain degree of success. He who is about to start in the race would do well to ponder upon the difficulties he has to encounter, and make up a manful resolution to meet them with a full exertion of all his powers. To revert to the general question—what is it that enables one man to get in advance of his fellows? The answer is obvious—it can only be his *doing* more than the generality of them, or his *enduring more privation* than they are generally inclined to do (that is, self-denial), in order that he may acquire *increased power of doing*. The fault of most unsuccessful persons is their want of an adequate idea of what is to be *done*, and what is to be *endured*. They enter business as into a game or a sport, and they are surprised, after a time, to find that there is a principle in the affair they never before took into account—namely, the tremendous competition of other men. Without being able to do and suffer as much as the *best* men of business, the *first* place is not to be gained: without being able to do and suffer as much as the second order of men of business, the *second* place is not to be gained; and so on. New candidates should therefore endeavour to make an estimate of the duties necessary for attaining a certain point, and not permit themselves to be thrown out in the race for want of a proper performance of those duties. They should either be pretty certain of possessing the requisite powers of exertion and endurance, or aim at a lower point, to which their powers may seem certainly adequate.

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Household Hints.

ENCOURAGEMENT TO MOTHERS.

BY REV. J. CAMERON.

CHRISTIAN Mothers! you have not only all the encouragement which may be derived from such general promises of success to those who seek the salvation of immortal souls; you have, moreover, other and special promises peculiarly applicable to your own department of labour. Our limits will not permit us to take a survey of these—nor is it necessary. We glance only at the language of our text, "Train up a child in the way he should go, and when he is old he will not depart from it." I cannot understand this language otherwise than as an express assurance, that faithfulness on the part of the parent *will* be followed with the divine blessing, so that he who is properly trained in youth, will be found afterwards walking in "the way of life." I am aware, indeed, that many demur to this interpretation, and consider the text merely as "a moral maxim" containing a general affirmation, which, though it may hold good in the majority of cases, yet admits of many exceptions. There are cases, it is contended, in which, after all has been done that parental faithfulness demands, the result is unsatisfactory and disastrous: the child, though "trained up in the way he should go," turns aside into the path of the destroyer, and, so far as human observation can ascertain, perishes in his sin. By this lax interpretation, the amount of encouragement derivable from the text is immensely reduced, and, instead of affording a ground of full confidence, it affords only a degree of hope, stronger or weaker, according as the temperament happens to be more or less sanguine.

In such a view of the passage we cannot at all concur. It seems to us utterly inconsistent with that reverence for the word of God which should characterise those who regard that word as the product of infinite wisdom and truth. Surely if God has announced a principle like this in the most unqualified terms, it is not for us to qualify it. If He has not intimated that there are exceptions, it is not for us to make them. "*Let God be true.*"

There are, indeed, general statements in the word of God, which must, from the very nature of the case, be understood in a somewhat limited sense. But in all such cases the limitation required is obvious. The present statement is not at all similar to these, and does not seem to admit of limitation by the application of any sound principle of interpretation. We cannot legitimately reason against the absolute truth of a divine promise, from cases in which it may not seem to us to be fulfilled, for we see not the whole. And especially in cases such as the present, where the fulfilment is suspended on our own faithfulness, all such reasonings are alike presumptuous and futile. Let it be granted that there are many instances in which children who have been well trained, *so far as man can perceive*, disappoint the hopes of their parents, and depart from the way in which they ought to go. Who shall take upon him confidently to affirm, that the parents have indeed faithfully discharged *all* their duty? Who but God himself is an adequate judge of this? Or what parent, who is at all aware of his own imperfection, when he sees his child turn aside from the holy commandment delivered unto him, will lift up his eyes to heaven, and, with unfaltering tongue, avow that he has done all he ought to have done, or all he might have done, to prevent a

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result so disastrous? Can any parent declare that he has never erred in the management of those committed to his charge? And if not, surely it is more wise, and more becoming in every respect, to ascribe the failure to some error on the parent's part, even though that error may not in the meantime be discovered, than to modify the express statements of God's word, and to introduce limitations and make room for exceptions, where He has made none.

Esteem it, then, your privilege, Christian mothers, to take the declaration of the text as it is, and to rest on it as the true and faithful promise of "God, who cannot lie." If thus you do, you will find it "an anchor of the soul, both sure and steadfast." The God of heaven engages, that, if you are faithful to your trust, He will crown your labours with success. As you watch over the dawning of the youthful mind; as you endeavour to teach the young and pliant affections to flow forth towards God; as you strive, day after day, to instil the love of holiness, and the hatred of sin,—feel not as if you were trying a doubtful experiment, but let your soul be animated and cheered by the certainty of success. He who made that mind, who inspired these affections, who has appointed you to the honourable, though arduous, task of training the soul for Him, has not called you to go a warfare on your own charges. He is with you; His smile will cheer you in your work; His blessing will render that work successful. And though, perhaps, you may not see it in your day, yet will it assuredly come to pass, according to His gracious promise, that those whom you have led in the path to heaven, shall form part of the bright and glorious company which shall for ever stand on the sea of glass before the throne, having the harps of God in their hands, and the love of God in their hearts, and the praise of God on their lips; and there shall you recognise them, not as your children only, but as your spiritual children, by your instrumentality raised to the high honour and enjoyment of being the children of God, the brethren of Jesus Christ. Oh what a thrill of holy delight will be experienced by the godly mother, when she sees the objects of her maternal solicitude, over whom she had long watched, and wept, and prayed, brought home in safety, after the weary pilgrimage of life, to that "land of pure delight," where there is "nothing to hurt or destroy," —no reproach of the enemy; no separation of friends; no alienation of hearts; no anguish of spirit; but all is perfect peace, perfect love, perfect purity:—

"And not a wave of sorrow rolls
Across the tranquil breast."

A MOTHER'S PRAYER.

An Indian family of superior rank in Martha's Vineyard lost their first five children in infancy; neither their medicines nor their powwows could save them. A sixth was born a few years before the English settled in the island, and the poor mother was greatly distressed lest this should die also. She felt helpless herself, and she could not trust her priests and doctors. "But is there not some almighty God to be prayed to?" were her thoughts; "a God that made everything we see—a God who gave me life, and other people life, and who gave life to my baby; and if He gave life, can He not continue it?" The poor Indian mother determined to seek this God and pray to Him for the life of her child. As soon as she was able, she took it up in her arms and went into the field, and fell down and prayed to Him in its behalf. The little one lived; this strengthened her faith; she believed there was One on high who heard and answered prayer, and thus, in the gratitude of her heart, she devoted her boy to God.

Not long after the white men came and settled at Martha's Vineyard and the Indians, who had been a some of their meetings, told abou

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their coming together, and that the man who spoke often looked up to the sky. The mother heard about it. "These strangers meet for prayer," she thought, "and perhaps they pray to the same God I pray to, and who saved the life of my child." She longed to see them.

Mr. Mayhew, the minister of the white men, soon visited that part of the island where she lived, and preached the Gospel. The woman went to hear him. It was just the Gospel for her. She believed it, and joyfully received Jesus Christ the Son of God, as her almighty Saviour and helper. She afterwards united with the church, and in the story of her experience of God's goodness and mercy, they saw that "the same Lord over all, is rich unto all that call upon Him."

"What became of the little boy?" He grew up a Christian boy, became a preacher of the Gospel, and pastor of a flourishing Indian church in the Vineyard. God will accept and bless a mother's offering!

POST-OFFICE SAVINGS BANKS

Among the special advantages of these Banks are the following:—

(1.) *They will benefit the poor* by offering them government security for deposits as low as a shilling, made at such intervals as may suit the convenience of the depositor; and by giving them interest on sums of £1 and upwards.

(2.) *They will benefit the public* by adding to the circulating medium of the country, moneys now lying idle in old stockings, secret drawers, thatched roofs, and "many other high, low, and secret places." The most unlikely hiding-place is *sometimes* discovered by the dishonest; but when the money gets into the hands of the government, it will be placed where it cannot be lost; or, if it be, the *depositor* is not the loser, inasmuch as he will have, as we have already stated, the security of the state from the moment of deposit. For even should the postmaster fail to forward the amount, or to notify the same to head-quarters, the depositor will become at once aware of the fact by his not receiving from the chief office the usual document, which is called the Postmaster-General's acknowledgment.

But the public will derive benefit not merely from the fact that they get immediate government security for small deposits, but from a variety of other sources in connexion with these Banks. They will induce a saving spirit; for when a man has no longer his money hidden where he may possibly be robbed of it, he will enjoy a peace of mind on the subject to which he was previously a stranger; and the 2½ per cent. which he gets, in addition to state security, will be a constant incentive to increase, by additional savings, the little hoard which, in the hands of the state, is thus accumulating at interest. It will be profitable also to a large body of government officials in the Post Office in all parts of the country, to whom it will give additional pay. In some of the more populous places the postmasters will require additional clerks; and here again will be a source of advantage to the immediate locality.

(3.) *It will be profitable to the government;* for their loss on the existing Savings Banks, arising out of the difference between the interest paid and that obtained, together with losses in "selling out" at a lower price than that at which they "bought in," will be put an end to; and, instead of a less, there will be an absolute profit arising out of the manner in which the affairs of the new Banks are to be conducted.

It cannot be denied that the state has benefited by the use it has been able to make of the funds of the "old" Banks to an extent which more than compensates for the losses sustained. This is the very view taken by the Chancellor of the Exchequer, and by the Postmaster-General in their speeches during the passage of the bill through both Houses of Parliament. They over and over and again explained, in reply to Mr. Ayrton, Mr. Setheron Est-

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court, Sir Henry Willoughby, and others in the Commons, and to Lord Monteagle, Lord Redesdale, and other noble lords in the Upper House, that the public service had derived large benefit by Chancellors of the Exchequer exercising the power they possessed over Savings Bank funds, and instances were quoted, in one of which Lord Althorp saved the country about £53,000 a year, by reducing the interest on the 4 per cents., for which purpose he had, to some extent, used the command he possessed over the whole amount of Savings Bank Stock; and, in another, Mr. Goulburn, by the same means, saved the country £750,000 a year, by further reducing the rate of interest on the public debt.

Any advantages thus derived from the old Savings Banks by the use which the government was able from time to time to make of their funds, will naturally be increased immensely by the enormously larger funds which the new Banks will place from time to time in their hands.

Biography.

MISS MARY CHAMBERS DAVIES,

The only daughter of the Rev. Samuel Ambrose Davies, was born at Enfield, Middlesex, September 24th, 1842, and died at Camberwell-road, February 4th, 1864.

Though so brief her stay on earth, she numbered years of weakness and months of suffering. But she seems to have been a partaker of the divine life from infancy; always manifesting a loving and an obedient spirit, shrinking from evil and cleaving to the good. When, at eight years of age, she was so ill that we almost despaired of keeping her, she was continually dwelling on the happiness of heaven; but when she saw her mother's distress she checked her words, and said, "Well, don't grieve, dear mamma; it may be, the Lord will spare me yet a little longer for your sake."

In passing from the love of childhood into the thoughtful faith of womanhood, she was for a time in great darkness; but at length light broke in upon her spirit, and with but few and slight interruptions, continued to shine upon her path to the end. Soon afterwards, she felt it her duty and privilege to be professedly connected with the people of the Lord, and devoted to His service and cause. It was her grief that she could not be more studious and active; but she was a diligent reader of the Bible, and carefully followed the family readings, though of late not always present. And she studied to let her light shine on those about her, and to speak a word in season as opportunity offered.

Her communion with the Saviour was manifested and promoted by her habits of devotion; and it wrought in her a prevailing desire to depart and be with Christ. Soon after the completion of her twenty-first year, she said, "She did not think she should see another birthday;" and during the last few weeks, she would occasionally intimate how delightful it would be to go and join her mother and her younger brother in the world of glory.

A day or two before her death, as her father was sitting by her bedside silently, hoping she might get a little sleep, she turned to him and said, "I cannot speak much, papa, but the truths which I received, not yesterday but years ago, are my support; 'the blood of Jesus Christ cleanseth from all sin.' He died to

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save me, and He has saved me, and I am safe for ever."

Though amidst the sufferings of her last week, she could not think so closely or so connectedly as usual, yet her confidence in Christ never seemed to be interrupted or abated; no murmuring nor repining at any time; but, to the last, cheerful acquiescence in the will of God. When on one occasion an allusion was made to her patience and calmness, she checked it; but, on being reminded that it was by the grace of God she was what she was, appeared content. Of late she was very fond of Bernard's hymn, beginning with "To thee, O dear, dear country," and frequently repeated it; and now she is blessed, and has already realised far more than she could ever anticipate here below.

The following lines were suggested by her not awaking from a sleep into which she fell after five nights and days of sleepless watchings, though for an hour before death she seemed to breathe more freely:—

M idnight had seen her weary eyelids close,
A nd gentler slumbers whispered of repose;
R est, perfect rest, at last had surely come;—
Y es! rest that breathed her ransomed spirit home.

C ome, was the bidding from the heavenly throne;
H e bade her come who dearly loves His own;
A nd angel spirits, at their Lord's command,
M ost gently bore her to the better land.
B lest lot! to stand upon that radiant shore,
E ach billow passed, and hushed the troublous roar;
R edeemed from sin and all the woes of time,
S afe in the sunshine of a deathless clime.
D eeply she joys in that bright world of bliss,
A nd sings the song her heart began in this;
V ictorious, her gladsome numbers swell
I n praise of Him who hath done all things well;
E 'en Him who brought her, by His matchless love,
S o soon to see Him in the home above.

The Sunday School.

A SERMON ON A TWIG.

My little people, as I am to preach in the woods, I will take this twig (holding up a nice beechen rod) for my text. And for once I beg you not to complain that the preacher does not stick to his text. Why should I not when I have a stick for my text?

"As the twig is bent the tree's inclined." You see how easily the twig is bent. The pressure of my thumb and finger, or a simple accident, will twist it into many shapes. Never was a twig so stout that it could not be bent. Will a straight boy make a straight man? By no means. Some of the sweetest children often make the worst of men and women. How easily one can spoil a twig! The one I have is graceful and pretty. But when I cut it the worms had just began to build a nest within its top. They had wound a web about it. Quite soon they would have bent over its head and eaten off its leaves, and made it the shroud of dead flies and insects. O what a sight! A beautiful twig spoilt by a worm's nest! And thus and so easy are little children spoilt by bad company and bad habits. Swearing and smoking, and mockery and vulgarity, wind themselves over the good boy's heart, like a spider's web in the dark. Beauty is gone; virtue is gone; love and esteem are gone. The sweet child, too, has gone, and a wicked ugly one stands in his place. Woe to you, my children, when the

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straight boy makes a crooked man!

But again: Will the crooked boy always make a crooked man? Not by any means. Never was a boy so bad that he could not make a good man. The worst of children often make the best of people. "As the twig is bent the tree's inclined." But you must stoutly overcome the inclination. See the trees around you. Almost every one is growing straighter and straighter. When the woodsman cuts a crooked tree he finds a double thickness of timber laid upon the inside of the heart, as if nature would take out the crook—which she often does. And so the crooked boy and girl should rule the heart. Thicken it with virtue on the weakest side, and so make its crooked places straight.

You have heard the story of the wicked boy who uttered so many falsehoods. At last his father told him to drive a nail into the door-post every time he told a lie. At last he filled the post full of nails. He sat down and cried because everybody would know how many lies he told. "Well, then," said his father, "we will pull out a nail every time you tell the truth." By-and-by the good boy got the nails all out, but sat down and cried because the scars were left. But you should know, my little people, that a twig is not a door-post. Some twigs are knotty as well as crooked. But see how they grow straighter, and taller, and handsomer, till the homely little twig becomes a stately and beautiful tree!

And again: Let us remember the composition of twigs and what they come to. Out of the little twigs these tall trees were made. And how unlike they are! Industrious, idle, useful, ornamental, ugly, and beautiful, thus we classify the trees. Here is a beech, there is a maple, yonder is a hemlock, farther is an apple-tree and a pear-tree. How delicious the fruit of the pear-trees! And little children like the nut of the beech, and the bark of the birch, and the sap of the maple. But there's an old and knotty hemlock, like a miser in his den, has done no good since ever he was born. He grows larger, taller, and thicker, and I may say richer and older and coarser, as the miser grows rougher and meaner, till he is dead and gone, and somebody will use what he had abused. Let it not be so with you. Be useful every day. Be useful all your life.

And then, too, how social and friendly the trees are! Of so many kinds and of so many ages; yet have they stood here, with all their little twigs, and talked together, and sang together, and wept together; while the great Father sent His rain, and the sun, and the dew, to bless them all alike. Thus should it be with you. Ever like and love one another.

THE SECRET.

THERE were two little sisters at the house whom nobody could see without loving, for they were always so happy together. They had the same books and the same playthings, but never a quarrel sprang up between them—no cross words, no pouts, no slaps, no running away in a pet. On the green before the door, trundling hoop, playing with Rover, helping mother, they were always the same sweet-tempered little girls.

"You never seem to quarrel," said I to them one day; "how is it you are always so happy together?"

They looked up, and the eldest answered, "'Spose 'tis cause Addie *lets me*, and *I let Addie*."

I thought a moment. "Ah, that is it," I said; "she lets you, and you let her; that's it."

Did you ever think what an apple of discord "*not letting*" is among children? Even now, while I have been writing, a great crying was heard under the window. I looked out. "Gerty, what is the matter?" "Mary won't let me have her ball," bellows Gerty. "Well, Gerty wouldn't lend me her pencil in school," cried Mary, "and I don't want she should have my ball." "Fie, fie; is that the way sisters

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should treat each other?" "She shan't have my pencil," muttered Gerty; "she'll only lose it." "And you'll only lose my ball," retorted Mary, "and I shan't let you have it."

The "not letting" principle is down-right disobligingness, and a disobliging spirit begets a great deal of quarrelling.

These little girls, Addie and her sister, have got the true secret of good manners. Addie lets Rose, and Rose lets Addie. They are yielding, kind, unselfish, and always ready to oblige each other. Neither wishes to have her own way at the expense of the other. And are they not happy? O, yes. And do you not love them already?

CATCHING TIGERS.

Many of them obtain their livelihood by tiger catching, the skin of this animal being valuable. They use a novel mode of ensnaring these savage beasts. Two Malays generally go in company, and travel over many parts of the country. Those who follow this business regularly have chops, or permits, from the Quong of Saigon, allowing them to build a hut for their use in any place they see fit. The hut is built on the top of four bamboos from fifteen to twenty feet high; and as the tiger cannot climb these, the two men can remain in it and watch their snares in safety. The snares consist of large leaves, or sometimes pieces of paper about six inches square, covered on one side with a substance of the same nature as birdlime, and containing a poison, the smallest particle of which, getting into the animal's eyes, causes instant and total blindness. They are laid about thickly, with the birdlime side upwards, in the track of a tiger; and as surely as the animal puts his paw upon one of the treacherous leaves he becomes a victim; for finding it sticks to his foot he shakes it, by which means other leaves adhere to it; he then probably rubs his paw over his head, in the attempt to rid himself of these leafy incumbrances, but they stick to his head and face; he then perhaps rolls himself on the ground, when he becomes fairly covered; and, while scratching and rubbing himself to get free, some of the poisonous birdlime gets into his eyes and blinds him. He growls and roars in agony, and this is the signal for his captors to come and despatch him. The Malays then skin the animal, and take away parts of his body that may be valuable. They leave the carcase well strewn with more leaves, as a bait for other tigers. Other animals, and birds also, they ensnare in the same manner.—*Adventures in Cochin-China.*

Letter-Box.

WANDERING IN PRAYER.

TO THE EDITOR.

Sir,—I am much troubled with wandering thoughts in prayer, and would be deeply grateful for some instruction. Surely other people are not as I am, or they would be very unhappy. I am often ashamed, and feel as if my prayer were sin! It does not matter where I am, all places are alike. Alone, at family worship, at the prayer-meeting, and at the chapel, it is all one. It is my grief and burden, which I can neither bear, nor cast off. Pray give some aid to a poor pilgrim.

I am, &c.

Our correspondent may rest assured she is not alone; the evil is

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one which troubles the whole of the people of God, and it has done so from the beginning. The most exalted attainments in grace do not wholly free from it. Its existence is clearly and largely recognised in both the Old and the New Testament. Luther mourned over it, and so did our Reformers. That great and good man, Richard Baxter, made bitter confession to the same effect. He says, he was never able to pray the Lord's Prayer with perfect *intentness*, that is, without the slightest wandering of mind. We believe the holiest man on earth is prepared to make a similar avowal.

The remedy for this is the remedy for all shortcomings, more of the grace of God, more of the mind of Christ. This is an element of the "Old man," which is daily to be "put off." The rules *are* few and simple; *watch, strive, pray against it!* The difficulty is greatest in secret prayer. Whether leading or following, you will find vast help from two or three friends. There is a point of great moment in leading; be deliberate, steadily realising the presence of the Lord to whom you speak. This *intentness* is wholly incompatible with a rapid, rattling utterance, which but too clearly shows that "God is not in all the thoughts" of the speaker. Be constantly *refusing* the mind at the commencement of a sentence. Our Lord has clearly shown that "much speaking" does not signify much praying. A powerful prayer must not be confounded with a loud harangue. It is purely an affair of the heart. We have known men of slow speech and few words mighty in prayer. What they said it was clear that they *felt*. They *meant it*.

Another rule is, when you follow another, make it a point not simply to be a listener, but a *joint supplicant*. To this end, *repeat in your* heart the prayer which is being offered up. Here the difficulty of intentness is very great. The temptation to wander is fearful. Unless you "gather up the loins" of your mind, shut out the world, and brace the soul, you cannot unite with the leader! You may listen in some degree—for even then you will wander—but you will not pray.

In secret prayer, you will find much aid from articulating your thoughts, although not audibly. Thus did Hannah, her *lips moved* when the aged priest thought she was under the influence of wine, not knowing that she was "a woman of a sorrowful spirit." Drs. Watts and Doddridge both state, that they found benefit from praying in private, not only articulately but audibly, and others have done the same.

EDITOR.

THE PHILOSOPHER AND THE INFIDEL.

TO ALL YOUNG ENGLISHMEN.

THE following relic of the past will be read with interest as illustrating the force of the great Franklin's philosophy. It was cut from a newspaper some forty years ago, by a gentleman now residing in Greenpoint, Long Island. He has carefully preserved it for near half a century, and now, in offering it to the press for a reprint, acknowledges that the providence which first brought the article under his eye, at a most critical period in the formation of his own sentiments on the subject of religion, was the means of saving him from the rock on which Thomas Paine made shipwreck.

When Paine was writing his infamous attacks on the Christian religion, he submitted a part of his manuscript to Franklin for his inspection and opinion. The following is the answer of that great philosopher and patriot:—

"Dear Sir,—I have read your manuscript with some attention. By the argument it contains against a particular providence, though you allow a general providence, you strike at the foundation of all religion. For without the belief of a providence that takes cognisance of guards and guides, and favours particular persons, there is no motive

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to worship a deity, to fear its displeasure, or to pray for its protection. I will not enter into any discussion of your principles, though you seem to desire it. At present I shall only give you my opinion, that, though your reasonings are subtle, and may prevail with some readers, you will not succeed so as to change the general sentiments of mankind on that subject, and the consequence of printing this piece will be, a great deal of odium drawn upon yourself, mischief to you, and no benefit to others. He that spits against the wind spits in his own face. But were you to succeed, do you imagine any good will be done by it? You yourself may find it easy to live a virtuous life without the assistance afforded by religion; you have a clear perception of the advantages of virtue, and the disadvantages of vice, and possess a strength of resolution sufficient to enable you to resist common temptations. But think how great a portion of mankind consists of weak and ignorant men and women, and of inexperienced, inconsiderate youth of both sexes, who have need of the motives of religion to restrain them from vice, to support their virtue, and retain them in the practice of it till it becomes habitual, which is the great point for its security. And perhaps you are indebted to her originally, that is, to your religious education, for the habits of virtue upon which you now justly value yourself. You might easily display your excellent talents of reasoning upon a less hazardous subject, and thereby obtain a rank with our most distinguished authors. For among us it is not necessary, as among the Hottentots, that a youth, to be raised into the company of men, should prove his manhood by beating his mother. I would advise you, therefore, not to attempt unchaining the tiger, but to burn this piece before it is seen by any other person, whereby you will save yourself a great deal of mortification from the enemies it may raise against you, and perhaps a good deal of regret and repentance. If men are so wicked *with religion*, what would they be if *without it?* I intend this letter itself as a *proof* of my friendship, and therefore add no *profession* to it; but simply subscribe, yours,

"B. FRANKLIN."

SELF-EXAMINATION,

BY A VILLAGE PASTOR.

To a Young Convert.

SELF-EXAMINATION respects both feeling and conduct. A difficulty occurs in ascertaining whether the former is according to the spirit, and the latter correspondent with the precepts of the Bible. I am persuaded that you are already impressed with the importance of the duty, and are resolved that it shall occupy a prominent place in the daily exercises of the closet.

But methinks I hear you inquire, in what way you are to proceed; how you are to know that you pursue the duty to advantage; and whether you are not, after all, liable to deception? I have already forewarned you of difficulties which will appear formidable, and which, at the very threshold of your Christian course, will be thrown in your way, to arrest your progress, and frighten you from the discharge of duty. But be not discouraged or intimidated. Repeated efforts in prayer to God will enable you to resist the opposition; and that which at first appeared fraught with difficulties, will be found, after a few incipient discouragements, easy and delightful.

Satan will exert his utmost power to hinder you from this all-important duty. He knows how much your hopes, and your advancement in holiness, depend upon the faithful discharge of it. Having, in so many other cases, succeeded in hindering its performance, he will hope in yours to succeed. May the grace of God enable you to disappoint him. May you persevere, even amid discouragements, until the duty shall

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become to you a most precious privilege.

When you enter upon this work you will first look upward to heaven, in a few short petitions, that God would grant you His Holy Spirit; that He would fix your attention on the immediate duty before you; that He would keep you from a superficial investigation; and enable you to deal closely and thoroughly with your heart.

We are very liable, in our retirement, to wandering thoughts; and I *doubt* not, that hours have been *wasted* in the closet in a vain attempt to fix the mind, while it eluded the effort, and sported itself in fanciful and foolish visions.

It is important, therefore, that we at once counteract this desultory state of mind, by fervent prayer to God. We should then, in a measure, anticipate Satan, who is always most busy with the children of God when they are the nearest to duty, and are about to receive some great spiritual benefit.

Our self-examination, I have already said, respects our state of feelings, and our external conduct. Has the former partaken of the spirit of Christ? Has the latter corresponded with His precepts? It is no very difficult matter for a conscientious and reflecting individual to retrace the occurrences of a single day. But, if the business be deferred for weeks and months, his sins will be multiplied and forgotten, amid the fluctuating scenes of life. Conscious that there has been much, in both heart and life, to condemn, but forgetting the particulars, he is obliged to repent in the gross.

But he who daily calls himself to an account will, after a few trials, find the employment both easy and edifying. He will ask, With what feelings did I awake? Did my gratitude for nocturnal repose and protection rise with the rising light to Him who is the watchman of Israel, and who never slumbereth nor sleepeth? Or was I, like the brute, indifferent to the kindness of my heavenly Guardian? Did I arise with the breath of praise on my lips, and the spirit of devotion in my heart? Or were my thoughts scattered and desultory? In my morning devotions, can I say that I enjoyed a near access to God, so that I communed with Him, even, as it were, from the mercy-seat? Did I wrestle? Did I agonize? Was this my spirit, or were my prayers formal and forced? Was my frame of mind sluggish and cold? Were my petitions hurried and insincere? Did I really desire the blessings I sought; or did I only mention them as a necessary part of prayer? Had I a deep sense of my unworthiness, and a full conviction of the necessity of my Mediator's blood and merits? In my petitions, was my soul drawn forth in solicitude for others; or did I confine them to myself?

Having left my closet, did I watch unto prayer? I besought God to keep me from sin; but has my conduct, this day, been in unison with my prayers? I prayed for sanctification; but have I detected and suppressed the first risings of secret iniquity? I entreated God for more light and knowledge; but have I meditated on His works, and studied His word? I deprecated my easily besetting sin; but have I endeavoured to avoid it? I prayed for Zion, and for the salvation of the impenitent; but have I spoken a word of warning or exhortation to any person this day? Have I watched the leadings of Providence? Have I advanced in the knowledge of God? Have I made any new discoveries of His glory? Have I learned more of the machinations of Satan; or seen deeper into the deceitfulness of my own heart?

These are a few general questions, which may serve as a guide to one who wishes an outline of daily self-examination.

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Missions.

ORISSA—JUGGERNATH.

THERE is scarcely a missionary field more evidently blessed than that of the General Baptist Mission in Orissa, embracing the celebrated temple of Juggernath. Native converts have the last year produced three valuable books which the mission are printing—all the more attractive for being in poetry, like almost all the Hindoo books.

"I have just returned," says Rev. Mr. Bulkley, an excellent and devoted missionary, "from the great festival of Juggernath at Pooree. The attendance of pilgrims has been large, at least three-fourths of the people being women, many of them widows, and the mortality has been fearfully great. Alas, how are their sorrows multiplied that hasten after another god! It was heart-rending to witness the dying and the dead lying in the streets of Pooree, and by the way-side on our journey. One of the first sights which morning light disclosed on my journey from Cuttack to Pooree, was the vultures gathering around the carcass of one of the poor, wretched pilgrims to Juggernath. Alas! such affecting scenes are common. The wretched votaries of Juggernath are denied—I will not say *a grave*, for the Hindoos, with few exceptions, burn, not bury, their dead—but the cherished rites of Hindooism are unregarded. They die unpitied and unwept, and are left to be devoured by dogs and vultures. Nor let us ever forget that, dying idolators, they pass to an undone eternity; for 'the wicked shall be turned into hell, with all the nations that forget God.'"

PAY FOR THE PITCHERS.

DR. ADAM CLARKE was preaching to a large congregation in Ireland, and after dwelling in glowing terms upon the freeness of the Gospel, and telling them that the water of life could be had "without money and without price," at the conclusion of the sermon a person announced that a collection would be made to support the Gospel in foreign parts. This announcement disconcerted the worthy doctor, who afterwards related the circumstance to the lady of the house where he was staying. "Very true, doctor," replied the hostess, "the water of life is free, 'without money and without price,' but they must pay for pitchers to carry it in." The conclusion of the anecdote was followed by cheerful smiles and a clapping of hands, and the children showed that they understood its import by the readiness with which they contributed to the collection.

Youth and Childhood.

SELF-DEDICATION TO THE SERVICE OF GOD.

BY DR. DODDRIDGE.

ETERNAL and unchangeable Jehovah! thou great Creator of heaven and earth, and adorable Lord of angels and men! I desire, with the deepest humiliation and abasement of soul, to fall down at this time in thine awful presence, and earnestly pray that thou wilt penetrate my very heart with a suitable sense of thine unutterable and inconceivable glories.

Trembling may justly take hold upon me, when I, a sinful worm, presume to lift up my head to thee,

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presume to appear in thy majestic presence, on such an occasion as this. Who am I, O Lord God, or what is my house? What is my nature or descent, my character and desert, that I should speak of this, and desire that I may be one party in a covenant, where thou, the King of kings, and the Lord of lords, art the other! I blush, and am confounded, even to mention it before thee. But, O Lord, great as is thy majesty, so also is thy mercy. If thou wilt hold converse with any of *thy* creatures, thy superlatively exalted nature must stoop, must stoop infinitely low. And I know, that in and through Jesus, the Son of thy love, thou condescendest to visit sinful mortals, and to allow their approach to thee, and their covenant-intercourse with thee. Nay, I know that the scheme and plan is thine own, and that thou hast graciously sent to propose it to us; as none untaught by thee would have been able to form it, or inclined to embrace it, even when actually proposed.

To thee, therefore, do I now come, invited by the name of thy Son, and trusting in His righteousness and grace. Laying myself at thy feet, with shame and confusion of face, and smiting upon my breast, I say with the humble publican, "God be merciful to me a sinner!" Lacknowledge, O Lord, that I have been a great transgressor. My sins have reached unto heaven, and mine iniquities are lifted up unto the skies! The irregular propensities of my corrupted and degenerate nature have, in ten thousand aggravated instances, wrought to bring forth fruit unto death. And if thou shouldst be strict to mark mine offences, I must be silent under a load of guilt, and immediately sink into destruction. But thou hast graciously called me to return unto thee, though I have been a wandering sheep, a prodigal son, a backsliding child. Behold, therefore, O Lord, I come unto thee. I come, convinced not only of my sin, but of my folly. I come, from my very heart ashamed of myself, and with an acknowledgment, in the sincerity and humility of my soul, that I have played the fool, and have erred exceedingly. I am confounded myself at the remembrance of these things; but be thou merciful to my unrighteousness, and do not remember against me my sins and transgressions! Permit me, O Lord, to bring back unto thee those powers and faculties which I have ungratefully and sacrilegiously alienated from thy service; and, receive, I beseech thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the whole world so much as to be thine!

Blessed God! it is with the utmost solemnity that I make this surrender of myself unto thee. Hear, O heavens, and give ear, O earth, I vouch the Lord this day to be my God; and I avouch and declare myself this day, to be one of His covenant children and people. Hear, O thou God of heaven, and record it in the book of thy remembrance, that henceforth I am thine, entirely thine. I would not merely consecrate unto thee some of my powers, or some of my possessions; or give thee a certain proportion of my services, or all I am capable of for a limited time; but I would be wholly thine, and thine for ever. From this day do I solemnly renounce all the former lords which have had dominion over me, every sin and every lust; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body would I present before thee this day, as a living sacrifice, holy and acceptable unto God, which I know to be my most reasonable service. To thee I consecrate all my worldly possessions: in thy service I desire to spend all the remainder of my time upon earth, and beg thou

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wouldst instruct and influence me, so that, whether my abode here be longer or shorter, every year and month, every day and hour, may be used in such a manner as shall most effectually promote thine honour, and subserve the schemes of thy wise and gracious providence. And I earnestly pray, that whatever influence thou givest me over others, in any of the superior relations of life in which I may stand, or in consequence of any peculiar regard which may be paid to me, thou wouldst give me strength and courage to exert myself to the utmost for thy glory; resolving not only that I will myself do it, but that all others, so far as I can rationally and properly influence them, shall serve the Lord. In this course, O blessed God, would I steadily persevere to the very end of my life; earnestly praying, that every future day of it may supply the deficiencies, and correct the irregularities of the former; and that I may by divine grace be enabled, not only to hold on in that happy way, but daily to grow more active in it!

Nor do I only consecrate all that I am, and have, to thy service; but I also most humbly resign, and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction, all I possess, and all I wish; and set every enjoyment and every interest before thee, to be disposed of as thou pleasest. Continue or remove what thou hast given me; bestow or refuse what I imagine I want, as thou, Lord, shalt see good. And though I dare not say, I will never repine; yet I hope I may venture to say, that I will labour, not only to submit, but to acquiesce; not only to bear what thou dost in thy most afflictive dispensation, but to consent to it, and to praise thee for it; contentedly resolving, in all that thou appointest for me, my will unto thine, and looking on myself as nothing, and on thee, O God, as the great eternal All, whose word ought to determine everything, and whose government ought to be the joy of the whole rational creation.

Use me, O Lord, I beseech thee, as the instrument of thy glory; and honour me so far, as either by doing or suffering what thou shalt appoint, to bring some revenue of praise to thee, and of benefit to the world in which I dwell! And may it please thee from this day forward, to number me among thy peculiar people, that I may no more be a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God! Receive, O heavenly Father, thy returning prodigal! Wash me in the blood of thy dear Son; clothe me with His perfect righteousness: and sanctify me throughout by the power of thy Spirit! Destroy, I beseech thee, more and more the power of sin in mine heart! Transform me more into thine own image, and fashion me to the resemblance of Jesus, whom henceforth I would acknowledge as my teacher and sacrifice, my intercessor and my Lord! Communicate to me, I beseech thee, all needful influences of thy purifying, thy cheering, and thy comforting Spirit! And lift up that light of countenance upon me, which will put the sublimest joy and gladness into my soul.

Dispose my affairs, O God, in a manner which may be most subservient to thy glory and my own truest happiness; and when I have done and borne thy will upon earth, call me from hence at what time, and in what manner thou pleasest: only grant, that in my dying moments, and in the near prospects of eternity, I may remember these my engagements to thee, and may employ my latest breath in thy service! And do thou, Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant too, even though I should then be incapable of recollecting it. Look down, O my heavenly Father, with a pitying eye, upon thy languishing, thy dying child; place thine everlasting arms underneath me for my support; put strength and confidence into my departing spirit;

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and receive it to the embraces of thy everlasting love! Welcome it to the abodes of them that sleep in Jesus, to wait with them that glorious day, when the last of thy promises to the covenant people shall be fulfilled in their triumphant resurrection, and that abundant entrance, which shall be administered to them into that everlasting kingdom, of which thou hast assured them by thy covenant, and in the hope of which I now lay hold on it, desiring to live and die as with mine hand on that hope!

And when I am thus numbered among the dead, and all the interests of mortality are over with me for ever, if this solemn memorial should chance to fall into the hands of any surviving friends, may it be the means of making serious impressions on their minds! May they read it, not only as my language, but as their own; and learn to fear the Lord my God, and with me to put their trust under the shadow of His wings for time and for eternity! And may they also learn to adore with me that grace, which inclines our hearts to enter into the covenant, and condescends to admit us into it, when so inclined; ascribing with me, and with all the nations of the redeemed, to the Father, the Son, and the Holy Ghost, that glory, honour, and praise, which is so justly due to each divine Person, for the part He bears in this illustrious work! Amen.

THE WISE MAN.

Frederic and Philip, with their sisters Julia and Kate, were amusing themselves together one evening while their father and mother were engaged in conversation. The children paid no attention to what passed; till Philip (who was very lively and inquisitive) happened to hear his father say of some person he was speaking of, that he might be truly called, *a wise man!* These last words, which were uttered emphatically, struck his attention.

"A wise man!" said he to his brother and sisters, "who is that, I wonder, that papa can be talking about?"

"Nobody that we know, you may be sure," replied Kate.

"No, but papa knows him, and I should like to know him very much," said Philip; and he began to conjecture what kind of a person this wise man must be. He thought of the seven wise men of Greece; but he did not imagine there were any of that sort in England. As soon as there was a pause in the conversation, he asked his papa what this wise man's name was, and where he lived.

"He lives," replied his father, "not very far off; and his name is Johnson."

"Johnson! O, some relation to Dr. Johnson, no doubt," said Frederic.

"That is more than I know," answered his father; "but if you are so curious to see a wise man, I will promise to take you all to call upon him to-morrow morning."

Philip and the rest thanked their papa for this promise; and very much pleased were they at the thought of it.

The next morning the children talked much of their expected visit; and wondered why they did not hear their father give orders for the chaise.

"How many miles off is it, papa?" said Philip.

"Not half a mile," said his father.

Philip. Not half a mile! Well, now, I had no idea that there was what one would call *a wise man* living any where hereabouts.

Fred. No more had I.

Julia. I think I know where he lives;—don't you remember that old-fashioned looking house, just off the common, with tall narrow windows, and a high wall all around it, where they say a very old gentleman lives all alone? that is the place, I dare say.

Philip. I wonder whether he wears a long beard!

Kate. No, no; most likely nothing but a huge wig.

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Julia. A wig! no such thing! depend upon it he has his own white locks waving about his temples.

Philip. We shall find him up to his elbows in old dusty books, I'll engage.

Fred. Or perhaps with globes and glasses, and all sorts of apparatus.

Philip. He will not be very well pleased, I am afraid, to be interrupted in his studies by us.

Julia. For my part, I shall take care not to speak one word while we are in the room.

Kate. And so shall I.

Philip. I hope he will not ask us any questions.

Fred. O, as to that, you may depend upon it he will not notice one of us; perhaps not so much as know we are there.

Kate. I am afraid I shall laugh.

Philip. Laugh! if you do though, we shall get turned out, every one of us, depend upon it.

On these remarks their papa made no comment; he only smiled occasionally; and at length bade them make ready to accompany him on his visit to the wise man.

When they set off, Julia was much surprised that he passed the turning leading to the common, and kept straight on towards the town. "*Now* I have no idea who in the world it can be," said she.

When they entered the town, they looked at most of the principal houses as they passed, expecting to stop every instant.

"*Doctor Somebody;*" said Philip, endeavouring to read the name on a brass plate—"this is it, I dare say." But no; his father passed on, and soon turned down a narrow street, where the dwellings were of a humbler description, and knocked at the door of a mean-looking house. A plain, middle-aged man opened it, and courteously invited them to enter.

"Papa has to call here first, for something," whispered the children to each other.

He ushered them into a small parlour, where his wife was sitting at needlework; while three girls, her daughters, were seated on a form before her, reading their lessons. The room was in perfect order; and the mother and her children were neatly dressed. The only decorations of the apartment were two or three maps; and a few portraits of some of the old divines, and other pious ministers, on the wall.

The young folks listened to the conversation which their father entered into with these persons; and they quickly perceived (for these children were well taught, and could discriminate) that they conversed sensibly; and that their father, although much their superior in education, regarded them with respect. After a few minutes thus spent, their papa told the master of the house that he would not detain him any longer from his employment; but that he had taken the liberty of bringing his children with him, in the hope that he would allow them to look on for a little time, while he was at work: it would be, he said, both amusing and instructive to them, as they had never had an opportunity of seeing that operation before. To this request he most obligingly acceded; and, with a look of great good nature at the young folks, immediately conducted them to the uppermost room in the house, in which he carried on his business. It was a light, airy apartment; and there was a pleasant view of the adjacent country from its long low window. The children were much interested in watching the process, and in listening to the intelligent explanation he gave them of his trade; for he was a very ingenious mechanic; and he told them many things which they had never heard before.

When their curiosity was a little satisfied, they began to look around the room, where their attention was attracted to a few shelves, containing his small library. Upon examining the titles of the books, they found that several of them treated of subjects more or less connected with

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his *own* line of business. These were, however, a few of a more general nature, and such as the children were surprised to see in the possession of so plain a man. But the greater part of the collection were well-chosen books of divinity; with a Bible, which had the appearance of being well read. They now again listened to the stranger's discourse with their father; and were struck with the mild and pleasing expression of his countenance, when he was telling him how happily his hours passed in that solitary chamber.

"I often think, Sir," said he, "that I cannot be sufficiently thankful that my calling is of a nature that allows me so much retirement and opportunity for thinking; so that while I am labouring for the meat that perishes, I am also able to seek after that which will endure to everlasting life. Indeed, Sir," continued he, "I am a happy man. The cheerful hope of another life is surely enough to make a man unspeakably happy. In addition to this, God is pleased to give me many comforts to render this life pleasant to me. I have a wife like-minded with myself; and when my working hours are over, I want no other recreation than that of going down to her and our dear children, whom it is our delight to train up, as far as we are able, to wisdom and virtue. I have great pleasure in reading to her and to them, such books as we possess; and thus we increase our little stock of knowledge, as opportunity allows. But, Sir, though I mention these things, my happiness, I trust, does not depend upon them; but is fixed upon that good hope which sweetens every comfort, and softens every trial."

The father and his children were pleased with their visit; which, for some time after they took leave, formed the subject of their conversation; until Philip, suddenly perceiving that they were on their return home, exclaimed,

"But are not we going to see the wise man?"

"My dear," said his father, "we have but just left him."

"What, was *that* the wise man?" said all the children at once.

Father. That was the person of whom you heard me say last night, that he was a truly wise man.

Philip. But, papa—I thought—

Father. Well, what did you think?

Philip. Why although he appears very good, and happy, and industrious, and all that, yet he certainly is not at all the kind of person we expected to see.

Fred. No, not at all.

Father. I cannot help that: and I still think that what I said of him was perfectly correct. What kind of a person did you expect to see?

Philip. Why, papa, we thought he would at least be a scholar, you know, with his head stuffed full of Latin and Greek; or a philosopher, or an author, or something of that sort.

Father. You mean, that you expected to see a learned man or a clever man; but that was your fault: I promised you no such thing. Are you not aware, children, that a man may be learned, or clever, or both, without being *wise;* and that a man may be *wise* who is neither the one nor the other?

Fred. Yes, wise in some things.

Father. Wise in everything with which *he* has to do. Can you recollect, Frederic, that definition of wisdom we met with the other day?

Fred. Something of this sort, was it not?—that "*wisdom consists in employing the best means for the attainment of the most important end.*"

Father. Very well. Then I think we have unquestionably seen a wise man this morning. You heard from himself the grand object of this good man's pursuit; and this must by every one be allowed to be the most important of all objects. He aims at nothing less than eternal life; and to this end, he appears to employ the best means; such as God himself prescribes. And this wisdom, which is from above, teaches

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him to conduct himself wisely in all the relations of life. He is wise as a tradesman;—being honest and industrious; and exerting his ingenuity in his calling, as a talent which God has given him; so that he is one of the most ingenious mechanics in the neighbourhood. He is wise as a neighbour—living in peace and charity with all around him. He is wise as the master of a family—being contented with such things as he has; never attempting to vie with his superiors, nor aiming to be thought what he is not. He showed himself to be a wise man, by choosing for a partner a wise woman; that is, a pious and prudent woman; and he conducts himself wisely as a husband and a father—guiding his house with discretion, and training his children to tread in his own steps. He eminently displays also one of the invariable characteristics of true wisdom, by his modest and unassuming deportment. But above all, and as the cause of all, this man is *wise*, in making it his chief concern to be a Christian; not merely by profession, but in earnest. His religion, you see, is of the true sort. It not only gives him a hope of being happy hereafter, but it makes him happy now. It shines in his face, and reigns in his dwelling. In that solitary room where many would think it a punishment to pass an hour, he enjoys, daily, the high honour and happiness of holding communion with his Maker while the noisy world below are disquieting themselves in vain, with every passing vanity. And in his daily walk and conversation, he has this testimony, that he pleases God.

Now, children, have I not performed my promise?—tell me, if you have not seen, according to the strictest sense of the word, A WISE MAN?

HABIT.

PERSONS who use snuff soon deaden the sensibility of smell, so that a pinch is taken unconsciously, and without any sensation being exerted thereby, sharp though the stimulus may be.

After a series of years of winding up a watch at a certain hour, it becomes so much a routine as to be done in utter unconsciousness; meanwhile the mind and body are engaged in something entirely different.

We are creatures of habit, and the doing of disagreeable things may become more pleasant than omissions; showing to the young the importance of forming habits in early life, to the end that they may be carried out without an effort, even although at first it may have required some self-denial, some considerable resolution to have fallen into them.

WHAT A WORM DID.

"THAT'S a splendid sycamore," said a gentleman to his friend, to whom he was showing his grounds.

"Yes," replied his friend, who was a naturalist. "But see, here is a wood-worm forcing its way under the bark. If you let that worm alone it will kill the tree."

The worm was a mean-looking, black-headed thing, about three inches long. The owner of the tree pooh-poohed at the idea of one such worm killing so noble a tree, and said,

"Well, well, we'll see. I'll let the worm try it."

The worm soon worked its way under the bark. The next summer the leaves dropped off very early. A year later it was a dead and rotten thing. One worm had killed it. Only one!

Sometimes I see boys and girls with beautiful faces, graceful bodies and pretty fair characters. They are, merry, polite, hopeful boys and girls, but they will cherish some one favourite fault. One will be proud, another vain; a third will be envious, a fourth passionate now and then; a fifth will lie, a sixth will break the Sabbath, a seventh will

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disobey father and mother, an eighth will quarrel and fight; in short, some one fault or other can be seen working upon their characters as clearly and busily as that black-headed worm was seen boring into the tree.

One of these boys or girls is reading this line just now. I have a whisper for you, my little friend. I don't want to speak it out loud, so I just say softly in your ear,

"If you let your one great fault alone it will ruin your soul!"

There, think of this, will you? Think of it, my child, until you are afraid to keep your fault. Then go to Jesus and ask Him to wash it away in His most precious blood.—Will you?

Miscellaneous.

LAST WORDS OF EMINENT NEW ENGLAND DIVINES.

The first date denotes the commencement of the ministry of each.

"Vanishing things — vanishing things."—*Rev. John Wilson*, 1630—1667.

"Welcome joy! Pray, pray, pray!"—*Rev. John Eliot*, 1630—1690.

To one who said, "You are going to receive the reward of your labours," he replied, "*Brother, I am going to receive mercy.*" — *Rev. Thomas Hooker*, 1633—1647.

"My times are in thy hands."—*Rev. Nathaniel Rogers*, 1636—1655.

"You are as a shock of corn bound up; or as twins made beautiful by the covenant of grace. You have an interest in the sure mercies of David: these you have to live upon. Provoke one another to love. The God of your forefathers bless you all."—*Dying benediction upon his children, by Rev. John Fiske*, 1637—1676.

"Angels, do your office."—*Rev. Samuel Newman*, 1638—1663.

(The above named divine had a certain premonition of death. He asked a deacon to pray with him, saying he had not long to live. He appeared perfectly well. At the close of the prayer he uttered the above words, *and immediately expired.*)

"Hold fast, hold fast!"—*Rev. Jonathan Burr*, 1639—1641.

"I am going where I shall have better"—to a friend who offered wine, which was declined. — *Rev. John Woodbridge*, 1645—1695.

"I am going to Christ." — *Rev. Peter Thacher*, 1681—1727.

"His glorious angels are come for me."—*Rev. John Baily*, 1684—1697.

"Father, into thy hands I commend my spirit." — *Rev. William Waldron*, 1721—1727.

"He died," says Cotton Mather, speaking of Waldron, "nobly. So to die, is indeed no dying. 'Tis but flying away with the wings of the morning into the paradise of God."

"I shall soon be there; and a full blaze of glory will open upon my soul and swallow it up in God and Christ. At present we can't have any conception. I hope the time will come, but I must wait." —*Rev. Solomon Williams, D.D.*, 1722 — 1776.

"Trust in God and you need not fear." — *Rev. Jonathan Edwards*, 1703—1758.

"Though I walk through the valley of the shadow of death, I will fear no evil." "I have a desire to depart and be with Christ." Then prayer was offered, and the final utterance given—"Oh! my family, be faithful unto death." — *Rev. Eleazar Wheelock, D.D.*, 1735—1779.

"Come quickly. Amen." — *Rev. Benjamin Trumbull, D.D.*, 1760—1820.

"*Live?* I am going to live for ever."—*Rev. Thomas Allen*, 1764—1810.

"Wonderful day! Wonderful day!

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The Bible Society; the Tract Society; the Missionary Society; the waters of the Sanctuary are rising and rising, and by-and-by they will overspread the whole earth, and then the latter-day glory will come in."—*Rev. Samuel J. Mills, 1768—1833, father of Samuel J. Mills, Missionary to India.*

"Jesus Christ my Saviour."—*Rev. Peter Thacher, D.D.*, 1720—1802.

THE END OF ALL THINGS.

A FEW months before Hogarth was seized with the malady which deprived society of his matchless pencil, he is said to have started in company, while the convivial glass was circulating round his own table, and exclaimed, "My next undertaking shall be the End of all Things."

"If that is the case," replied one of his friends, "your business will be finished, for there will be an end to the painter."

"There will be so," answered Hogarth, sighing heavily, "and therefore the sooner my work is done, the better."

Accordingly he began the next day, and continued his design with a diligence that seemed to indicate an apprehension that he should not live till he had completed it. This, however, he did in the most ingenious manner, by grouping everything which denotes the end of all things—a broken bottle, an old broom worn to the stump, the butt-end of an old firelock, a cracked bell, a bow unstrung, a crown tumbling in pieces, towers in ruins, the sign-post of a tavern, called World's End, tumbling; the moon in her wane, the map of the globe burning, a gibbet falling—the body gone, and chains which held it falling down; Phœbus and his horse dead in the clouds, a vessel wrecked, Time with his hour-glass and scythe broken—a tobacco pipe in his mouth, the last whiff of smoke going out; a play-book open, with "*exeunt omnes*" stamped in the corner; an empty purse, and a statute of bankruptcy taken out against nature.

"So far so good," cried Hogarth; "nothing remains but this," taking his pencil in a sort of prophetic fury, and dashing off the similitude of a painter's palette broken; "finis!" exclaimed Hogarth, "the deed is done, all is over."

It is a remarkable and well-known fact that he never again took the palette in hand. It is a circumstance less known, perhaps, that he died in a year after he finished this extraordinary Tail Piece.

"WENT ASIDE INTO A DESERT PLACE."

WE are told that when the apostles returned from their ministerial work, our Lord "took them, and went aside privately into a desert place." We cannot doubt that this was done with a deep meaning. It was meant to teach the great lesson, that those who do public work for the souls of others must be careful to make time for being alone with God.

The lesson is one which many Christians would do well to remember. Occasional retirement, self-inquiry, meditation and communion with God, are absolutely essential to spiritual health. That man who neglects them is in great danger of a fall. To be always preaching, teaching, speaking, writing and working public works, is unquestionably a sign of zeal according to knowledge. It often leads to untoward consequences. We must take time occasionally for sitting down and calmly looking within, and examining how matters stand between our own selves and Christ. The omission of the practice is the true account for many a backsliding which shocks the church, and gives occasion to the world to blaspheme. Many could say with sorrow, in the Canticles, "They made me keeper of the vineyards, but my own vineyard I have not kept." Cant. i. 6.—*Rev. J. C. Ryle.*

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Cabinet.

INSPIRATION.

BY THE EDITOR.

The aspect of the Bible Society is one of a very singular description. A body of men have found a book from which they have received benefits to which they attach more value than to every kind of earthly good. They counted themselves ignorant before, but now wise, yea, wiser than they could possibly ever have been rendered by all other tracts, treatises, and books in existence. Before this they were wicked, and enemies to God; but, through the knowledge of the contents of this wonderful volume, they believe themselves to be pardoned all sin, reconciled to God, and adopted into His family. They looked on themselves as having been exceedingly guilty, and exposed to ineffable danger; but they hold that, through this book, they have now obtained the removal of all their sins, and eternal deliverance from peril! They arrogate no praise to themselves on the ground of these changes; for they ascribe all they possess and expect to enjoy to the book. To this they attribute whatever of difference now exists between them and the millions whom they compassionate. They hold all the world who have not been blessed by the wisdom of this book, to be at once ignorant, wicked, guilty, and miserable, and exposed to eternal death! Ancient times and classic countries knew of no such association as this, and laid claim to the possession of no such book, and no such secret of happiness.

But if this society be remarkable and singular, far more so is the very remarkable and most singular volume which they are organised to diffuse throughout the world. No volume ever embraced such a range of subjects, or was so long in attaining its completion. It reaches from the beginning to the end of time; it embraces topics relative to God and man, heaven, earth, and hell. Its style is so simple, so oracular, so mysterious, and so sublime, that we have nothing to compare with it. It records events the most wonderful, amazing, and supernatural, without either wonder or elation. The creation of worlds, of men, and of beasts, the deluging of the globe with water, the predicted envelopment of the

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universe with fire, are among the events with which it entertains the reader.

As the Bible consists of many treatises, and is the work of many penmen, so it expatiates over the whole field of human knowledge. In addition to history, it furnishes us with poetry of the same singular, pure and sublime character. No poetry ever resembled this, either as to topic, texture, or tendency. The writers are as free from vanity as can be conceived, and nowhere in the whole book of Psalms or poems do we find one germ of incense thrown on its altar. The praise of ancestors or of contemporaries is apparently no more thought of than if no such beings existed. What humility, morality, purity, and devotion they everywhere breathe! No fanning of passion, no pitiful trifling, no ambitious display of genius, no fulsome flattery, no eulogy on vice is to be found here! The source, the spirit, the end, are everywhere one. The difference between any portion of this book, and the best poem of the best writer in any age or country, is not less than that between a natural rose and an artificial one. The farther men advance in piety the more will they delight in this wonderful book, and in proportion as they depart from God will they abhor it. Its poetry is moral and theological, and its theology transcends in true sublimity, all poetry of all times: it is so unique, so original, without transcription, without imitation, as to stand apart from, and tower high as the heavens above, everything of merely earthly origin. It resembles in its doctrines the fabric and the laws of the universe, so grand in its aspect, so simple as far as comprehensible, so full of beauty and glory, as everywhere to sustain its claim to a Divine origin. The character of God, from whom it professes to come, as here delineated, is so unspeakably and so indescribably righteous, good, lovely, and holy as to transcend that of the gods of the heathen as far as the splendour of noon does the darkness of midnight. Then its prophecy comes on, and stands forth in peerless grandeur. Here we have events predicted thousands of years prior to accomplishment, with all the accuracy and minuteness of history—events at once the most stupendous and the most particular! Then, as to its morality, that, too, stands absolutely without parallel; the principle, the essence, the rule are at once as novel and original as they are admirable in adaptation and beneficial in result. How numerous the writers engaged in this wonderful volume, and what disparity in point of rank and attainment among them, and yet

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what harmony reigns throughout their writings! The question, then, comes to be, whence all this wisdom and harmony, and oneness of purpose? We reply, without a moment's hesitation, from Jehovah!

We are in danger of granting that the Bible is the Word of God, without attending to the full import of the terms, and without inquiring after the reason on which this conviction rests. The true Christian has an evidence in himself for the truth of the Bible; yet even he will derive much edification from an extensive acquaintance with the various evidences which are scattered profusely in a variety of quarters. The following are among the points that may be indicated:—

I. The writers of the books declare themselves to be the mere recorders of sentiments and facts, and future events, communicated to them by the Spirit of God. We have reason to believe their testimony from the fact that they were men of great sobriety of judgment, piety of spirit, and purity of character; men who lived above the world, and who, for the most part, suffered every hardship in life, and died a violent death on account of their principles, profession, and labours. In these men's characters we have the most ample guarantee for veracity. It is morally impossible they should deal in falsehood. Bad men would not have written a book so full of evidence against themselves.

II. Multitudes of the best men in all ages and countries have received the Bible as the Word of God—men eminent every way for wisdom and goodness, men whom the wicked have always hated, and hated because of their love to that very book, and their framing of their lives according to its dictates! This is a very remarkable fact, but it is one established by universal experience and observation.

III. The object and disclosures of the book are a further evidence of its Divine character. It assumes that men are alienated from God, and it purposes to restore them to His love and service. With a view to this, it supplies a means of rectifying all that is amiss in heart, life, and behaviour. It delineates the character of the Most High in a manner which never entered the mind of heathen moralists. There is no portion of its astonishing contents more remarkable than this. At the same time it gives such a development of the heart and the character of men as is to be found nowhere else. The writers clearly knew the human heart in all the variety and depth of its workings in a manner

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peculiar to themselves. We look in vain to any portion of heathen literature for such delineations. Let any man consult the earlier chapters of the Epistle to the Romans, and say whether the hand that drew such portraits must not have been Divine. The scheme of redemption, too, is precisely adapted to this diversity of character between God and the creature. One is presented, who sustains both the Divine and the human character, who dies, the just for the unjust, that God might be a just God, and yet the Saviour of unjust men. The regeneration for which provision is also made by the divine Spirit, is the full complement of redemption, and fulfils the scheme whereby peace is proclaimed upon earth, and good-will to men, and glory to God in the highest is effected.

IV. The actual effects produced by the knowledge and belief of the Bible is another very powerful branch of evidence. If we exclude from our thoughts every other idea, and simply fix them on this, we shall see at once that the book is invested with a peculiar virtue of some description, which forms its impress on the human soul. No duty is left unexplained and unenforced; all the relations of life, touching the individual, the family, and the nation are amply provided for. The rule and the measure are clearly set forth, while the sanctions are the most solemn that can be annexed to law. Paul strikes this matter off with peculiar felicity in these words: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." It works salvation, producing a change of state and a change of character in every believer, and this belief itself is produced by the power of God. Taking all the systems of religion, the Saviour's words may be applied to them without exception, and the application will be their rejection: "By their fruits shall ye know them."

V. The divinity of the sacred Scriptures is established by miracles. While the writers asserted their own inspiration, they were clothed with credentials sufficient to establish their claim. They did such works as none could do, had not God been with them. The position of miracles deserves notice; their object and their effect was to command *immediate* faith in the Divine testimony. Prophecy was a thing of the future, and it required time to bring its proof, so that it had no present power to convince; but miracle made an immediate appeal to the senses. Miracles obtained credit for prophecy, while prophecy, in due season, however late it might be, gave credibility to miracles. Thus the

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miracle, in effect, lost with time, but prophecy gained with time: the two together, then, constituted one compound, ever-during testimony adapted to the nature of things and the constitution of the human mind.

VI. While miracle was the peculiar evidence of Apostolic times, prophecy is the peculiar evidence of the times we live in. We can now appeal to a body of facts, so varied as to render it impossible to deal with them within a limited space. Prophecy refers to individuals, cities, nations, monarchies; to the dispersion of the Jews, to the calling of the Gentiles, the destruction of Jerusalem, the persecution of Christians, and the rise of Popery. On all these points it is so full and complete as to resemble history rather than prediction.

While there is no subject within the whole range of human intelligence so thoroughly supported as the divine origin of the Holy Scriptures, it is surely incumbent on every soul of man to receive the book as from God, and to make it a subject of his supreme study, and the man of his counsel in all that is didactic, perceptive and promissory. The Bible demands the solemn attention of the whole human race, seeing that it is able to make them "wise unto salvation." It is intended for all, and needful for all. The duty of the church is to give it to the world, and the world will be held responsible for the use made of it.

The British and Foreign Bible Society is the most important institution known to mankind. It is the glory of England especially, and of Christendom at large. The human mind can form no adequate conception of its moral grandeur and spiritual riches. There all the inspired writers virtually survive and dwell together, and from day to day they lift up their commingled voices to proclaim salvation to the ends of the earth.

A GOOD NAME PREFERABLE TO WEALTH.

An excellent character is a far better fortune than the largest worldly possessions. The former all may procure; the latter only few can gain. Multitudes, however, seek after earthly treasures, while a comparatively small number strive to obtain a fair reputation. To prompt some to labour to attain unto moral worth is the design of the following remarks:—

THE ATTAINMENT OF A GOOD NAME.

Grave Reflection.—This lies at the very foundation of real goodness. The first step towards true virtue is serious consideration. There is no hope of any becoming wise, holy,

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and useful, so long as they continue thoughtless. It was when the Psalmist pondered his ways that he made haste, and delayed not to keep God's commandments. It was when the fallen disciple reflected on his gross denial of Christ that he wept bitterly. Hence, God again and again urges upon us the duty of considering our ways.

Godly Sorrow.—None of us can be accounted worthy persons whilst sin is not repented of. The impenitent may think well of themselves, and others to whom they have done a kind turn may speak in their praise; but the all-wise Jehovah cannot thus think or speak of them. He must deem them very wicked to sin against Him, their Creator and Benefactor, and to show no signs of penitence. Indeed, they are so bad in His estimation, that He solemnly declares, that except they repent they shall perish. Now He must be the best judge of character. If, therefore, He is determined to exclude from heaven and consign to hell all who refuse to be sorry toward Him for the iniquities they have committed against Him, then genuine contrition must be essential to a good name. In fact, impenitency, in any of God's sinful creatures must, to every reflecting mind, be fitted to cast the name into the darkest shades. Wherefore, would you rise into stirling repute it is indispensably necessary that you should exercise true repentance towards the Most High.

Evangelical Faith.—Without we are justified in the sight of God and conformed to God's likeness, we cannot be said to have a good name in the opinion of any really righteous beings. Contrition is utterly unable to insure either our justification or sanctification; it is only a befitting state for receiving Jehovah's forgiveness, acceptance, and image. Christ crucified is the sole meritorious cause of justifying and inherent righteousness. By His obedience unto death He has atoned for sin, and procured the renovating spirit. To be pardoned and accepted of God, and to be renewed by the Holy Ghost, we must wholly rely on the crucified One as the propitiation for our sins. We must look to Jesus as "the Lamb of God, which taketh away the sins of the world," and expect Him by His blood to justify us, and through His grace to sanctify us.

Holy Living.—To live holily is to avoid whatever God forbids and to do whatsoever God commands. A perfectly holy creature is one who practically loves God with all his heart, and with all his soul, and with all his strength, and with all his mind; and his neighbour as himself. The nearer we come up to this standard the nearer we are to moral perfection. Would we stand well with God and well with man, we must be upright before God and man. Any act of ungodliness must sink us in our Maker's estimation, and any deed of injustice must lower us in our neighbour's eyes.

Christian Benevolence.—To instruct the ignorant—to relieve the destitute—to encourage the desponding—to raise the fallen—to visit the sick and the dying—to seek to uphold the worship of Jehovah among the people—and to send the Gospel to the heathen—may be

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reckoned among the means calculated to win and establish a good reputation. Denying ourselves for the sake of Christ and the needy, is indeed required to render our character honourable. Only trust Jesus as your Saviour, and take His holy kind, and gracious example as the rule of all your actions, and you must sooner or later attain high moral excellence, and stand out from the mass of the selfish, with a name which all would like to have, and which cannot be bought by any amount of filthy pelf.

THE VALUE OF A GOOD NAME.

Benign Influence. — Established excellency of character will give weight to our proceedings. It will break down prejudice; it will command attention when we speak; it will dispose the young and the old to receive our instructions; it will open the doors and hearts of our neighbours to us; it will lead the people to prize our prayers; it will give us access to the sick chamber; it will in fact furnish us with an untold power for doing good—a source of real honour and solid peace. When a dying infidel was asked if he would like to see the clergyman, he said, "No; if I see anyone it shall be a Mr.——. He, I know, is an honest and a good man." The person to whom he referred was a local preacher of unblemished report. Now, if money had been superior, or even equal to character, the clergyman would have been preferred to the local preacher; for he was in the receipt of an income the other was not. Mere earthly riches can never give a man the kindly influence good repute will. Thousands rolling in wealth have not anything like the potency for good that some worthy Christians in the humble walks of life possess. Then, opulence will not weigh with the Judge in the great day, only practical piety.

Great Esteem. — Any laying out themselves for the glory of Christ Jesus, and for the benefit of the bodies and souls of men, are sure to secure a degree of esteem the wealthiest man that is living for himself can never win. Usefulness to others calls forth their love; but the greatest fortune spent on oneself cannot cause a single heart to beat with affection towards one. Who cares for him who cares for nobody but himself, though his residence, his fare, and his recreation are all of the first style? What person does not grieve when a benefactor to his species is removed by death? The good on earth are likewise beloved by all the heavenly inhabitants.

Marked Honour. — Known Christian excellence will always command real respect. Mere worldly possessions never can. According to our character we must rise or sink in the estimation of every right-minded being. Some fancy that if they can only put on a fine dress they shall be respected. By whom? Not by the wise, only by the foolish. If rich splendid clothes could secure honour then if the devil can but adorn himself with goodly apparel he will be honoured. Who ever thinks of respecting the poppy, the peacock, and the serpent? Yet they are beautifully clothed. No, no; nothing save the ripe fruits of pure Christianity

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in your life will procure for you true deference. The rich man dressed in purple, and faring sumptuously every day, was contemptible, while Lazarus in rags, and begging, was honourable. The one was driven away to hell in his wickedness, and the other was carried by angels to heaven in his piety. Perdition will be the ultimate doom of all who are spending their wealth wholly on themselves, and Paradise shall be the final reward of everyone who obtains a good name.

Permanent Remembrance.—The real Christian philanthropist is seldom or ever forgotten. He lives in the grateful recollections of mankind. Many years have rolled away since a Wickliffe, a Howard, a Raikes lived, and yet they are still fresh in the minds of men. Nor shall it ever be otherwise with their worthy names. Yea, the righteous shall be had in everlasting remembrance; and their memory is and shall be blessed. This cannot be said of the rich, who wholly expend their means with a view to their own self-gratification. They die and their names perish. True, "their inward thought is that their houses shall continue for ever, and their dwelling-places to all generations." Yes: and true too it is that "they call their lands after their own names." Yet they soon pass away, and their names do not long survive them. "The name of the wicked shall rot."

Solid Happiness.—In doing good to others, we do good to ourselves. We not merely strengthen our virtues, but promote our joys. The man who lives to glorify Christ and advantage his neighbours is infinitely happier than the man who lives solely to please himself. Never will any be happy by trying to make themselves so; but all who strive to glorify Jesus and profit their fellow-men are sure to experience much lasting bliss; and thus to act is to get and retain a good name. Then there is the fulness of joy, and there are the pleasures for evermore, which await the useful Christian beyond the grave. Can the largest amount of wealth do this for its possessor where only used with an eye to self? Does it not often prove a prevailing temptation, a character destroyer, and a sore trouble?

Reader, have you earned a bad name? Do not despair. At once act on the plan here set forth, and you shall yet acquire a good name. Delay not, or your opportunity may be gone, and you be left with a bad name which will cleave to you for ever, and expose you to the most fearful consequences throughout eternity.

Witheridge. J. S.

ON GRACE.

GRACE is divine in its origin, gracious in its communication, sanctifying in its influence, and glorious in its termination. It is the favour of God, the revelation of Christ, and the gift of the Holy Spirit. It is the restorer of man, the remover of sin, and the peopler of heaven. It lengthens the life of the sinner, guides the steps of the inquirer, and cheers the heart of the believer. The Gospel is its treasure, the Scripture its storehouse, and the saint its temple. Forbearance and long-suffering are its emanations, love and

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mercy its streams, truth and righteousness its safeguard, and goodness and purity its delight. All its operations are good, all its ministrations are pure, all its joys are heavenly. As a stream it is running from eternity past, through time, into eternity future. God's power is its strength, Christ's kingdom its dominion, and Satan's overthrow its glory. Its gracious touch softens the hard heart, binds up the wounded spirit, and calms the troubled conscience. It comes to the true penitent to remove his sorrow, caused by sin; to give him consolation in the time of affliction, to strengthen him in the hour of temptation, and to assist him in every Christian duty. It comes to the true believer to cause him to delight more in the truth, to keep him diligent in his Master's work, and to help him to hold the beginning of his confidence with steadfastness, and to rejoice in hope of the glory of God. Without it the affections are cold, the mind dark, and the life unfruitful. With it we can glory in tribulations, rejoice in the exaltation of a brother of low degree, and love our enemies. By it the spiritual warrior is equipped, the racer incited, and the labourer rewarded. Its gifts are free, its counsels wise, its designs holy, and its blessings numerous. It charms the soul and brings its faculties into harmony. It adorns the young disciple with all the graces of beauty. It animates the matured Christian with bright views of glory. It leads in the way of righteousness, constrains to a life of holiness, illustrates the ways of providence, and secures to every believer an everlasting inheritance. From sin and wretchedness it brings the sinner into the enjoyment of peace and blessedness. It gives freedom to Satan's prisoners, pardon to guilty rebels, and encouragement to returning backsliders. What a variety of characters it has conformed to the image of Christ. Peter the Christ-denier, it made the prophecy fulfiller. Saul the Christ-persecutor it made the Gospel preacher. The jailor at Philippi, who maltreated the Lord's servants, it caused to show much kindness. Dionysius, the lover of novelty, it made the avower of Christianity. Bunyan, the wicked tinker, it made the pious dreamer. Newton, the wicked sailor, it made the useful writer. And what shall we more say? for time would fail to tell of the Ephesians, who by it were drawn from Diana to Jesus; of the Corinthians, who by it were purified from their uncleannesses; of the Philippians, who by it were induced to labour with Paul in the Gospel; and of the believing Hebrews, who by it were brought from the beggarly elements of the world to seek the unseen realities of eternity.

How deeply am I indebted to grace and truth? they came by Jesus Christ, their author and communicator, to my soul—the grace as His free and undeserved favour, the truth as the remover of darkness and error. Restraining grace, how important?—to be kept from sin, the destroyer of the soul. Enlightening grace, how necessary?—to see what sinful beings we are and how alone we can be saved from sin and misery. Converting grace, how influential?—to have our feet turned into the way of

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God's testimonies. Comforting grace, how advantageous?—to have the consolations of the Gospel abounding in our souls. Subduing grace, how excellent?—to have all the passions brought into subjection to Christ. Redeeming grace, how glorious?—to have body and spirit ransomed from the power of death and the grave.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

Inverury. J. M.

"STRIVE."

"Strive to enter in at the strait gate."—Luke xiii. 24.

It is written that the kingdom of heaven suffereth violence, and the violent man taketh it by force. No eminence in our secular calling is ever attained without effort. The mariner, tossed in his frail bark on the surging billow, puts forth all his strength to reach the peaceful haven. The toiling labourer, in his daily work, strives to get his bread by the sweat of his brow. The tradesman taxes all his powers to ensure success in his business, and toils on in hope of securing an honest living. In the world of nature, we see the same endeavours on the part of the working bee and the busy ant, to accumulate their stores and provide for their future wants. In all we see around us, we are taught an important lesson—that "the hand of the diligent maketh rich," and that idleness tendeth to penury. If men toil so perseveringly for the bread which perisheth, how much more ought we to labour for the bread which endureth unto eternal life? What is worth having is worth seeking for. All present gifts, however costly, have no permanency, and the gift of God which is eternal life, is alone worth possessing. No present advantage, however great or honourable, has any certain continuance. The highest honours of life come to a close suddenly, unexpectedly, and without a moment's warning. All here is evanescent as the morning cloud, and as a shadow passes away. We see it in everything, we observe it in every stage of life; it is a matter of fact with which we are all acquainted. What is the proper object of life? What should be the grand aim of every rational being? This is the question, and the answer comes, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."—Matt. 6, xxxiii.

The first and most important object of life is, therefore, the salvation of the soul, compared to which all the great and distinguished honours of this world are to be reckoned as dross. How is it to be accounted for that there is so little consideration, so little effort put forth to secure the heavenly prize? The revealed truth is distinct, clear, forcible, and declares that the formation of the spiritual character is essential to the fitness for the participation of the heavenly state; that without holiness no man shall see the Lord. If this fact were believed, would it not have an influence on the conduct and aim of all? It is not, however, received as a truth, and men are blinded by reason of ignorance, the want of

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reflection, and a persistence in following their own evil ways in preference to submitting their judgment to the authority of the Scriptures. This is a perverse, wilful, determined resistance to the will of God, which only consults the happiness of every intelligent being. "Men love darkness rather than light, because their deeds are evil." The will is depraved, set obstinately against the command and precepts of God, and against the warnings and threatenings of the Gospel. Here is the difficulty. "Ye will not come unto me, that ye may have life" spake the Great Teacher. Christ is the way, the truth, and the life; and the invitation to come to Him as the great Mediator before the throne is universal, individual, distinct. All are invited to come to Him to have spiritual and eternal life. No distinction is made, no amount of moral evil in the heart is a barrier to the exercise of this clemency and mercy. The fountain of mercy is always open, and the precious blood shed by the Great Sacrifice is enough to cleanse from all sin, however intense in degree. A free channel is open, a free invitation given, for the most hardened and impenitent sinner. The arms of Divine love are ever open to welcome the vilest and the blackest; and there is joy among the angels of heaven over one sinner that repents. All, therefore, on the part of God is prepared to provide for the wants and misery of our nature, and He promises the Holy Spirit to each and to all who come to Him by deep and earnest prayer, to quicken the soul dead in trespasses and sins, to shed light within, to change the obdurate heart, to impart new life, and wholly to change the character, to fit and prepare for the heavenly inheritance. God does not force the soul either to love, serve, or obey Him. He does nothing by constraint. He invites, but He does not compel. He is so merciful that He ever waits to be gracious, but He will not force any one to come to His footstool to seek for mercy. He exercises the character of a merciful father. He entreats, "Why will ye die, O house of Israel? Return unto me, and I will return unto you." "Whosoever will let him come, and take the water of life freely." And He who said, "Men ought always to pray and not to faint," also said, "If ye shall ask anything in my name, I will do it for you." Behold there an inviolable promise to grant a full answer to every sincere prayer, a promise founded on the everlasting covenant, ordered in all things and sure. What an encouragement to each, to all, to strive to enter the kingdom! What an incentive to continue stedfast in prayer, to abound in prayer, to take God at His word, and to believe that He will not, cannot, deny the sighing of the contrite heart! If we do not strive, and with perseverance follow up our requests to the mercy-seat, where is the test of our sincerity, where the genuine proof of the willing, anxious mind to receive the proffered blessing? If we are sincere with God He will act sincerely to us, and never disappoint the earnest cry to Him for mercy. Converting grace is granted to him who most

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feels his need of this distinguishing favour. The cause of failure very often of many who apply to the Throne of Grace for the teaching of the Spirit, and reconciliation to God through the blood of Atonement arises from the fact that they do not believe that God loves them, and harbouring hard thoughts of themselves on account of great sinfulness and past guilt, yield to apprehension that God will not hear them, as if their condition was in reality too bad to enable them to receive full and free pardon. All this misapprehension of the Divine perfection and infinite mercy of God, is to be traced up to an imperfect study of the Scriptures, to a want of knowledge and faith in the Divine will and character, to the mistaking the design and object of the Great Sacrifice as making full atonement for every degree of moral guilt. The moment that faith is in action, and shews clearly to the distressed penitent the glorious character of Jesus, as having made by His death a full compensation to Divine justice for sin, as standing at the right hand of God as our Advocate and Mediator, as pleading His infinite merits on our behalf to God the Father, the dark and heavy cloud is dispersed. The ray from the Sun of Righteousness from the meditorial throne shines into the recesses of the heart, revives a bright hope, sheds a healing influence, causes joy to burst forth, as from a spring of living water, and fills the soul with gladness and holy delight. Let none despair, but strive steadily, perseveringly, and laboriously in prayer until the answer comes. "Be it unto you according to your faith." F. S. G.

Tiverton, Jan. 1863.

The Counsel Chamber.

MIRABEAU A BEACON!

BY THE EDITOR.

BIOGRAPHY is a most important help to the right study of human nature. Nowhere is the difference between the righteous and the wicked so clearly seen, but while this difference is strikingly apparent in the way, it is frequently still more so at the end. Vast multitudes of the renowned men of the world, "die as the beast dieth;" they seem wholly to ignore the future, or they form a future of their own, adapted to their seared conscience and blighted character. "Let me die the death of the righteous, and let my last end be like his," is a profound homage to religion. The close and the character are inseparable. The "death of the righteous" is a death of peace, hope, and not seldom of joyous assurance. The wicked, on the contrary, have no hope, they are "without God in the world," and the future presents them with nothing but "a fiery indignation and a fearful looking for of judg-

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ment to devour them as the adversaries of their Creator.

The most celebrated man in France at the period of the first Revolution, was Mirabeau, whose history is fraught with awful lessons, and instruction and warning. "Sprinkle me with perfumes, crown me with flowers, surround me with music, that thus I may enter upon eternal sleep!" were the last words of the dying man. Fit valedictory of so ignoble a spirit, to the fearful scenes over which, like an arch-demon, he had so often and successfully tyrannized. Gifted with a versatility of genius that placed him far above the most prominent public men of his country, Mirabeau might have reared for himself a monument lasting as the political annals of France, and been instrumental in leading that ill-fated kingdom to a retreat, secure alike from the despotism of a court, and the blighting anarchy of an infuriated populace. Possessed of an influence grasping alike the power of the palace, and the cot of the artizan, he ruled both king and subject. . . Eulogizing every virtue, he revelled in every vice; grasping at every merit, he embraced every defect; bowing down with the devotion of an idolator at the shrine of every glory, he burned unholy incense upon the altar of every disgrace. . . Guided by no fixed principle of right, he basely stooped to gather the emoluments of every wrong; prompted by no holy impulse, that might have made him a patriot or a martyr, he deemed it no villany to betray a party or abjure a faith. Looking not beyond the present hour; that hour animated by no existence worth a thought, save his own; and that existence wedded to the gratification of every sensual appetite, even to satiety,—he crushed within him those aspirations, which in the quiet of his youthful student day pleaded with an angel eloquence for the actual glories of a future, nobler life; and wrote over the entrance to his chamber, "Death is an eternal sleep!" Every goblet of pleasure he had drained to the lees, every golden-hued fruit he had plucked from the tree of sensual life; and now, in the hour of death, when every sense was silently, yet securely being sealed up for ever, Mirabeau raised himself, all loathsome and deformed through licentiousness, from his couch, and in tones undaunted as those which he had erewhile spoken in thunder accents from the Tribune of the Assembly, demanded the vestments for this last sacrifice,—"Sprinkle me with perfumes, crown me with flowers, surround me with music, that I may enter on eternal sleep!"

Thus died the great orator of the Revolution: this was all that could be done for him by popery and infidelity, genius, eloquence, and fame. His life and death are alike a beacon to warn a vain and godless world. So sure as like causes produce like effects, men who, in their several stations and measures, walk in his footsteps, will reap his reward! Learn, then, young men, I beseech you, the great truth that "wisdom's ways are ways of pleasantness and all her paths are peace." A wicked life is naturally, necessarily followed by a woeful end I trust these facts will induce you to consider the sub-

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ject, and that it will especially supply you with a light in which to read the biography of this world's so-called great men! To the Christian mind they are objects, not of envy, but of compassion. They have their portion in this life, and nothing remains for them but the blackness and the darkness of perdition!

ON STUDY.

BY THE EDITOR.

STUDY is a matter which well deserves the serious attention of all young persons, from its connexion with self-instruction, as well as of parents and teachers in dealing with children. What is study? The word is in the mouths of multitudes who have never once in their lives thought about it. Well, it simply means close application of mind to some object of pursuit; so that comparatively few have had any real experience of its import. It is particularly required to all branches of learning, although not in the same degree; and there can be little progress made without it. In schools it makes all the difference between the dux and the dolt. The latter may have talent equal to the former, or even superior, but he is wanting in application. But study, from its very nature, is a painful thing; it may be carried to an extent which shall affect the bodily health, damage the reason, and even destroy life itself! Solomon declares that "much study is a weariness of the flesh;" such was the conviction of that illustrious man, notwithstanding the matchless degree in which he was himself divinely endowed with the intuitions of wisdom. The reason of this is that the thing is wholly unnatural, the mind was not made for it; everything about man was designed and adopted for free and easy motion. The eye, for example, is intended for action; it darts everywhere, and glances at everything in a passing way, but intently fixes itself on nothing. So acting it never tires; but fix it intensely on an object which is seen with difficulty, and it speedily becomes distressed; and, carried to a very large extent, the effort might issue in total blindness! So the hand and arm never wearies with varied voluntary motion; but let it be held out for some time and it will become pained, the subject still increasing, till at last it waxes intolerable, and must be dropped.

A very remarkable pamphlet recently made its appearance containing statements of facts that ought to command the attention of the civilized world. The pamphlet is written by E. Chadwick, Esq., C. B., and published pursuant to an address of the House of Lords. The subject of this pamphlet is education, and is devoted to the discussion of three matters—the organization of schools, the hours of study, and physical training. Our concern is with the second of these three subjects—the hours of study. Struck by the frightful disproportion between the powers of childish attention and the length of school hours, Mr. Chadwick directed questions to many distinguished teachers. Mr. Donaldson, head master of the Training College of Glasgow, states that the limits of voluntary and intelligent

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attention are, with children from five to eight years of age, about fifteen minutes; from seven to ten years of age, about twenty minutes; from ten to twelve years of age, about fifty-five minutes; from twelve to sixteen or eighteen years of age, about eighty minutes; and continued, "I have repeatedly obtained a bright, voluntary attention from each of these classes, for five, or ten, or fifteen minutes more, but I observed it was at the expense of the succeeding lessons."

The Rev. J. A. Morrison, rector of the same college, speaking on the same subject, says:—"I will undertake to teach one hundred children, in three hours a day, as much as they can by possibility receive; and I hold it to be an axiom in education, that no lesson has been given till it has been received; as soon, therefore, as the receiving power of the children is exhausted, anything given is useless, nay, injurious, inasmuch as you thereby weaken, instead of strengthen, the receiving power. This ought to be a first principle in education. I think it is seldom acted on."

If these things be so, a serious error is widely prevalent amongst us; but meanwhile, I aim at personal application. Let me, therefore, recommend you to distinguish between *study* and *repose*. Study you must, if you would make any way in the acquisition of knowledge, or in the culture of mind. As a rule, then, I say, let that study be not only real, but *intense* while it endures; this is indispensable; but let it not be too long continued, which would rather retard progress than promote it, besides the damage that it might inflict upon the intellect. What I have called repose is compatible with useful reading to any extent; such reading, however, of course, implies attention in order to intelligence and remembrance, but such attention involves little weariness and no peril.

Biography.

CHARACTERISTICS OF THE TWELVE APOSTLES.

These most favoured of human kind were clearly all marked men, but men of the most dissimilar impulses and dispositions, all drawn toward Jesus Christ as their common centre and Lord, and bound to Him by ties of the strongest attachment and devotion. They have been viewed as representing the various classes of persons who are members of the Christian church at the present day. It was never intended that Christianity should ignore individual characteristics, or reduce to a monotonous dead level those peculiar distinctions in mind, character, temperament, and education, which exist among mankind; but that *all* should be made subservient to the advancement of that holy religion which regards primarily the condition of the heart.

The following brief outline does not claim to reproduce accurately the sketches of character of the Twelve Apostles, but may serve to convey to the reader's mind a general impression of the skill and fidelity to the sacred narrative with which they are drawn.

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Matthew was the prototype of the man of business in the Christian church. He it was who had been brought from the receipt of custom to follow the teachings of his divine Saviour; and his Gospel, grouping the wondrous events of the Redeemer's life in full detail, is marked, so to speak, by the most simple business-like perspicuity.

Simon Zelotes, of whose personal peculiarities we know but little, may be regarded as the type of those Christians who live a quiet unpretending life and take the world pretty much as they find it. They show but little disposition to question the evidences of a religion which has taken its seat in their hearts, and exerts a controlling influence over their lives.

Bartholomew was probably identical with Nathaniel, the "Israelite indeed in whom there was no guile." His amiable and prepossessing exterior was penetrated by the gaze of the Son of God, and there was found within, a heart which elicited the Divine approval.

Philip was a representative of those who are disposed to doubt. It can hardly be said of him, however, that his spirit inclined to scepticism. His faith was weak, and he had but little comprehension of that which was truly spiritual. Before he believed, he wished to understand fully the grounds on which his belief should rest. The question proposed to him by our Saviour concerning a supply of bread for the multitude, was intended to test his faith. His reply indicated his true character at the time. "Two hundred pennyworth of bread is not sufficient that every one of them may take a little." Here we perceive is not a particle of faith, for his answer, so entirely material and practical, is rather that of a commissary than of a believer in the mighty power of God. Again, he says: "Lord, show us the Father, and it sufficeth us." "*Show* us the Father." There was truly but little comprehension of the spiritual which could have prompted this request.

Thomas, though constitutionally addicted to scepticism, was nevertheless not a cold, heartless, metaphysical doubter. His mind must be fortified by the most thorough evidence; but when this evidence is presented, his hearty faith is no longer withheld, and in a burst of loving and loyal belief, he exclaims: "My Lord and my God!"

It need not excite our surprise, considering the extraordinary circumstances in which the apostles were placed, that they should require extraordinary evidence of the truth of a religion which was to support them through stormy seas of persecution, and finally at the stake of martyrdom.

Prominent among the apostles were Peter, and James, and John, the companions of our Lord on the Mount of Transfiguration, and witnesses of His agony in the garden of Gethsemane. A glorious trio they were, but as dissimilar, in many respects, as the stars in the firmament.

In Peter, we have exhibited to us a man of blunt but noble impulses. He was ever turned by his *heart*, as the little bark which he navigated over the sea of Galilee was turned by its rudder. Brave, impetuous, and forward on all occasions, his was the brawny arm which in time of danger would grasp the helm. At the washing of the apostles' feet, it was first, "Thou shalt never wash my feet," and in a moment after, "Lord, not my feet only, but also my hands and my head." He had a heart filled with generous enthusiasm, and yet it is not improbable that from impulse he often spoke rashly, and may sometimes have retorted unkindly upon his wife, and have been over-indulgent to his children.

John, the beloved disciple, was pictured as sometimes reclining on the deck at night and gazing up into the starry sky as if searching to find out God, or bending over the boat striving to learn the mysteries of the sea. He was the incarnation of wonder—deep calling unto deep—and from plying the craft of a

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therman, he became, on Patmos, the eagle-eyed seer of Apocalyptic vision. His gentleness was not weakness, for he was by nature profoundly passionate, and his longing honest soul found its true repose at length on the bosom of his gracious and loving Lord, an attractive type of that spiritual rest which all may find who seek it in the appointed way.

In James we have one who required an inflexible morality on the part of Christ's disciples. With him, faith, zeal, love, all went for naught unless resulting in a consistent Christian life. "What doth it profit, my brethren, though a man say he hath faith? Can faith save him?"

St Paul, though not one of the Twelve, yet was permitted a vision of our Lord Jesus Christ. In him there seemed a combination of the virtues of the other apostles. He possessed the zeal of Peter, the loveliness of John, the stern practical piety insisted on by James, and the guileless simplicity of Bartholomew. In long continued and exhausting labours, he was probably more abundant than any of them, and his glowing impassioned pen, guided by the Holy Ghost, has given to the world in his various epistles, that grand compendium of Christian doctrines, which within itself proves its divine origin.

Popery.

ROMANISM IN ITALY.

BY DR. WYLIE.

The population of Rome is not much above an hundred thousand; its ecclesiastical persons, however, are close on six thousand. Let us imagine, if we can, the state of things were the ecclesiastics of all denominations in Scotland to be doubled, and the whole body to be collected into one city of the size of Edinburgh! Such is the state of Rome. The great majority of these men have no duty to do, beyond the weary and monotonous task of the daily lesson in the breviary. They have no sermons to write and preach; they do not visit the sick; they have no books or newspapers; they have no family duties to perform. With the exception of the Jesuits, who are much employed in the confessional, the whole fraternity of regulars and seculars, white, black, brown, and gray, live on the best, and literally do nothing. But, of course, six thousand heads cannot be idle. The amount of mischief that must be continually brewing in Rome,—the wars that shake convents,—the gossip and scandal that pollute society,—the intrigues that destroy families,—may be more easily imagined than told. Were the secret history of that city for but one short week to be written, what an astounding document it would be! and what a curious commentary on that mark of a "true Church," *unity!* Well were it for the world were the plots hatched in Rome felt only within its walls.

On the streets of the Eternal City you meet, of course, every variety of ecclesiastical costume. The eye is at first bewildered with the motley show of gowns, cloaks, cowls, scapulars, and veils; of cords, crosses, shaven heads, and naked feet,—provoking the reflection what a vast deal of curious gear it takes to teach Christianity! There you have the long black robe and shovel hat of the secular priest; the tight-fitting frock and little three-cornered bonnet of the Jesuit; the shorn head and black woollen garment of the Benedictine;—there is the Dominican, with his black cloak thrown over his white gown, and his shaven head

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stuck into a slouching cowl;—there is the Franciscan, with his half-shod feet, his three-knotted cord, and his course brown cloak, with its numerous pouches bulging with the victuals he has been begging for;—there is the Capuchin, with his bushy beard, his sandaled feet, his patched cloak, and his funnel-shaped cowl, reminding one of Harlequin's cap;—there is the Carmelite, with shaven head, begirt with hairy, continuous crown, loose flowing robe, and broad scapular;—there is the red gown of the German student, and the wallet of the begging friar. This last has been out all morning begging for the poor, and is now returning with replenished wallet to his convent on the Capitol, where dwell monks now, as geese aforetime. After dining on the contents of his well-filled sack, with a slight addition from the vineyards of the Capitol, he will scatter the crumbs among the crowd of beggars which may be seen at this hour climbing the convent stairs.

But however these various orders may differ in the colour of their cloaks or the shape of their tonsure, there is one point in which they all agree,—that is, dirt. They are indescribably filthy. Clean water and soap would seem to be banished the convents, as indulgences of the flesh which cannot be cherished without deadly peril to the soul, and which are to be shunned like heresy itself. They smell like goats; and one trembles to come within the droppings of their cloak, lest he should carry away a few little *souvenirs*, which the "holy man" might be glad to part with. A fat, stalwart, bacchant, boorish race they are, giving signs of anything but fasting and flagellation; and I know of nothing that would so dissipate the romance which invests monks and nuns in the eyes of some, like bringing a ship-load of them over to this country, and letting their admirers see and smell them.

Even the ordinary priest appears but little superior to the monk in the qualities we have named. Dirty in person, slovenly in dress, and wearing all over a careless, fearless, bullying air, he looks very little the gentleman, and, if possible, less the clergyman. But in Rome he can afford to despise appearances. Is he not a priest, and is not Rome his own? Accordingly, he plants his foot firmly, as if he felt, like Antæus, that he touches his native earth; he sweeps the crowd around with a full, scornful, defiant eye; and should Roman dare to measure glances with him, that brow of brass would frown him into the dust. In Rome the "priest's face" attains its completest development. That face has not its like among all the faces of the world. It is the same in all countries, and can be known under every disguise,—a soldier's uniform or a porter's blouse. At Maynooth you may see it in all stages of growth; but at Rome it is perfected; and when perfected, there is an entire blotting out of all the kindly emotions and human sympathies, and there meets the eye something that is at once below and above the face of man. If we could imagine the scorn, pride, and bold bad daring of one of Milton's fallen angels, grafted on a ground-work of animal appetites, we should have a picture something like the priest's face.

The priests will not be offended should the beggars come next in our notice of the Eternal City. The beggars of Rome are almost an institution of themselves; and though not chartered, like the friars, their numbers and their ancient standing have established their rights. What is it that strikes you on first entering the "Holy City?" Is it its noble monuments,—its fine palaces,—its august temples? No; it is its flocks of beggars. You cannot halt a moment, but a little colony gathers round you. Every church has its beggar, and sometimes a whole dozen. If you wish to ascertain the hours of any ceremony in a church, you are directed to ask its beggar, as here you would the beadle. Every square, every column, every obelisk, every fountain, has its little colony of beggars, who have a prescriptive

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right to levy alms of all who come to see these objects.

Rome, though it surpasses all the cities of the earth in the number, beauty, and splendour of its public monuments, is imposing only in parts. It presents no effective *tout ensemble*. Some of its noblest edifices are huddled into corners, and lost amid a crowd of mean buildings. The Pantheon rises in the fish-market. The Navonna Mercato, which has the finest fountain in Italy, is a rag-fair. The church of the Lateran is approached through narrow rural lanes. The splendid edifice of St. Paul's stands outside the walls, in the midst of swamps and marshes so unwholesome, that there is not a house near it. The meanest streets of Rome are those that lie around St. Peter's and the Vatican. The Corso is in good part a line of noble palaces; but in other parts of the city you pass through whole streets, consisting of large massive structures, once comfortable mansions, but now squalid, filthy, and unfurnished hovels, resembling the worst dens of our great cities. It cannot fail to strike one, too, as somewhat anomalous, that there should be such a vast deal of ruins and rubbish in the *Eternal* City. And as regards its sanitary condition, there may be a great deal of holiness in Rome, but there is very little cleanliness in it. When a shower falls, and the odour of the garbage with which the streets are littered is exhaled, the smell is insufferable. One had better not describe the spectacles that one sees every day on the marble stairs of the churches. The words of Archenholtz in the end of last century are still applicable:—"Filth," says he, "infects all the great places of Rome except that of St. Peter's; nor would this be expected from the general rule, but that it lies at greater distance from the dwellings. It is incredible to what a pitch filthiness is carried in Rome. All palaces and houses are mostly open, their entrance is usually rendered insufferable, being made the receptacle of the most disgustful wants." In fine, Rome is the most extraordinary combination of grandeur and ruin, magnificence and dirt, glory and decay, which the world ever saw. We must distinguish, however: the grandeur has come down to the Popes from their predecessors,—the filth and ruin are their own.

Household Hints.

EARLY MARRIAGES.

THE *truth* we wish to bring out in bold relief on this subject, and to indelibly impress upon the minds of all whom it may concern, is this: "*That early marriages have a tendency to injure health;*" and hence to diminish the happiness of wedded life. Dr. A. Combe writes on this subject as follows: "*The period of life at which parents marry* exercises a great influence on the health and qualities of the offspring. If parents have married at a very early age, and before full development and maturity of their own organism, the children are generally more deficient in stamina than those born subsequently and under more favourable circumstances. This, indeed, is one of the reasons why children of the same family often present considerable differences of constitution and character, and why the first-born is occasionally puny in an otherwise vigorous race. Marriage, therefore, never ought to take place before maturity, because the system is not sufficiently consolidated for the labour of reproduction; and, as a consequence, both parent and

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child suffer from anticipating the order of nature. In this country, it may be stated as a general rule, that females do not attain their full development before from twenty to twenty-five years of age, and males from twenty-five to thirty. But, in defiance of this fact, it is not uncommon to encourage a precocious and delicate creature to marry at sixteen or seventeen years of age, at the manifest risk, not only of entailing infirm health upon herself and her future offspring, but of throwing away the best chance of her own permanent happiness. I am acquainted with more than one instance of this kind, in which the mothers died in early youth, worn out by successive child-births, and the progeny was almost without exception infirm. In the case of the lower animals the principle is perfectly well known, and money being at stake, especial care is taken to prevent similar errors being committed." This citation is quite to the point; and, like a sword with two edges, cuts both ways: showing not only the bad effects of premature marriages upon the health of the female parent, but also upon the health of the offspring; and hence furnishes a double motive to abstain from such a course. That the health of *males*, as well as *females*, must suffer from the same cause, though perhaps not to the same extent, must necessarily follow. As, then, the enjoyment of good health is an important element of domestic happiness, and as premature marriages have a tendency to produce ill-health, and hence to diminish that happiness, all young persons who wish to make the best of a marriage life, should refrain from matrimonial alliances until their bodily organism is fully developed, and their constitutions well established.

While *early or premature* marriages are seen to diminish the happiness of wedded life, as viewed from their *physiological* point of observation, they are also seen to do the same, when viewed under their *domestic* appearance: that is, *especially* in relation to the Working Classes. We regard it as an essential element in the enjoyment of conjugal life, that there be the possession of all the necessaries, and at least some of the comforts of life, in the form of food, raiment, and furniture. Where young men inherit no fortune, and have to work for their maintenance, the cases are, but few, in which they can have saved enough to get married comfortably at a very early period of life. Were they to make up their minds to be industrious, temperate, and frugal; to postpone their matrimonial alliances until they had furnished themselves with a good stock of clothes, saved money enough to furnish their houses very comfortably, and got around them all the implements of their trade; and then, *free from debt* and possessed of *all* the *necessaries*, and many of the *comforts* of life, oh! what a beautiful launch on the ocean of life, and how happy might they be! And then, too, young women should not be in haste to get married until they are well supplied with suitable raiment, and have a few pounds upon which they can place their hand as their *own*, and through which they could for awhile obtain many little things which their change of life would require, and which could thus be done without making an immediate appeal to their husbands, and thereby placing themselves in a state of dependence which at this period would likely be painfully felt by all who had a proper sense of the true dignity of womanhood. There are two ways of doing a thing; the *right* and the *wrong*. Now such is our nature in relation to our circumstances, that if we *begin* right, there is but little difficulty in *keeping* right; but if we begin wrong, there is much difficulty in *getting* right. This principle of our nature applies with very great force to the subject now under consideration. Let young people act in accordance with the plan we have given them, pursue the course we have pointed out, and they will reap the rich, the

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diversified, and the permanent fruit thereof in their future life. But where they pursue the opposite course, the consequences are wretched in the extreme. To be married with the scantiest supply of clothes, little or no furniture, and in debt for what they have; to be married young, when the bodily organism is but imperfectly developed, the judgment uninformed, and the mind easily seduced by every allurement; out of a union such a marriage as this, what can be expected but poverty bitter and biting, often accompanied with enfeebled health with all its associated evils, and hence a life of unmitigated woe. Very often when marriages take place so early in life, and with scarcely any means, the few articles of furniture, &c. that are obtained, are frequently purchased on trust. In due time the creditor wants his money, but there is none for him. He of course becomes urgent to get a settlement, but all in vain. Then, in some instances, the *County Court* is called into operation. And now, just look—young people married only a few months, if spared the disgrace and vexation of a *public exposure*, are nevertheless worried at home, pinched with poverty, and plunged into irretrievable difficulties and embarrassments. Under such circumstances, the truth of the old adage is fearfully verified: "When poverty comes in at the door, love flies out at the window." Add to this, that frequently there is soon an increase to the family. On and on the stream flows; one comes rapidly after another; within a few years a half-dozen or more are found within the family circle; and it may be asked, what can be done under such circumstances to pay old debts, and thus to clear away the difficulties with which the matrimonial path is beset? Instead of old difficulties being cleared away, the fact generally is, that these remain and accumulate with the addition of new ones, and the man with a wife and a large family sink into the mud and mire of bitter poverty, vexations, hard work, and hopeless despair, under a burden which might easily have been avoided. It may, perhaps, be thought by some, that this picture is over-drawn; but we are quite sure it falls far below the mark in thousands of instances. We might give cases in proof, for we are acquainted with many of them; but this we need not, as every person who has lived a few years in the world must have seen such for himself. And now, in drawing to a close, allow me to ask: Is it not perfectly clear as a principle, clear both *physiologically and domestically*, that whoever wishes to make the best of a marriage life must avoid *premature and early* marriages? Young men, young women, allow me to press this subject earnestly upon your attention, and prevail on you to gird yourselves to the encounter of ignorance and passion; to resolutely avoid a premature marriage; to make every necessary preparation for so important a transaction; and you will rejoice in the result all the days of your life.

FORMATION OF CHARACTER.

THE cultivation of the *industrious habits* will best help to promote this. "Time is the seed-plot of eternity." The inspired Book teaches us the lesson in yet more forcible terms—"Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) To learn to do something worth doing, and to do it well, is one great lesson of childhood. Children will soon be able to take part in domestic duties, or in doing offices of kindness; or if their chief attention is occupied in the work of education, they may be taught to look upon that not as a drudgery but as a duty, a wise employment of the springtime of life, necessary to their own wellbeing and to the happiness of those they love. It is a heavy price for parents to pay for negligence in this matter, to see their children growing up into useless, idle, despised men and women.

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When Edward Bickersteth, the well-known rector of Watton, left home to begin the battle of life, his mother's parting words were, "Be sure, Edward, that you never eat the bread of idleness." The parting injunction was in accordance with his previous training, and it may be safely said that he never rebelled against it.

"Be a whole man to everything," wrote J. J. Gurney to his son at school. "At Latin, be a whole man to Latin. At geometry or history, be a whole man to geometry or history. At play, be a whole man to play. At washing and dressing, be a whole man to washing and dressing. Above all, at meeting, be a whole man to worship."

Habits of *order and perseverance* are very closely connected with the preceding. Many a man is ruined, as to his prospects in life, because, although possessed of considerable ability, and even industry of a certain kind, he is fitful in his proceedings, and does not stick to his work. He is full of projects, but scanty of performances. He begins, but seldom finishes. Genius, a great man once said, is patience. This, like many other smart sayings, may be more striking than true; but it is true that genius—meaning by the word superior natural gifts — will be comparatively worthless without patience. The man who, whatever be his natural powers, will not "learn to labour and to wait," will always be an unsuccessful man. Life is full of examples of brilliant men left far behind, while the "slow and steady win the race."

Children should never be allowed to leave unfinished anything once begun, if the completion of it is within their power. If a boy begins to cut out a ship, see that he rigs it; give him help if he needs it, but see that he does it. If a girl begins a piece of work, see that the last stitch is put to it. If any branch of study is taken up spontaneously, see to it, if it be suitable to the child's age and capacity, that it be pursued with order and perseverance. Many clever families have gone to ruin for want of this grand condition of success. And the ruin might probably be traced to the want of training in these habits. The untidy work-box or book-shelf; the neglected garden plot; the untended pet rabbit or bird; the drawing begun, and flung aside as soon as the outline was sketched, or the principal figures filled in; the book of botany or astronomy half read, and then thrown by, have often been prognostications of barren, wasted lives; of abilities frittered away on a hundred pursuits, all taken up with eagerness, and all soon abandoned with indifference.

An illustrious example of such training has recently been brought before the public mind. In an account of the late Prince Consort's farms by Mr. Morton, there is a passage worthy of being carefully studied by all parents who wish to see their children grow up in habits of industry and order. At Osborne, it appears, each of the royal children had a piece of ground for a garden, and for the cultivation of these gardens they were solely responsible. Each garden was divided into separate plots for the cultivation of flowers, and various kinds of fruit and vegetables; and close by, in the Swiss Cottage, is a kitchen, where the vegetables which have been grown by every little gardener may be washed, and cooked when indeed, the apparatus exists for juvenile entertainments given by those who have thus themselves carried out the whole process, from the planting of the seed or root up to the preparation of its produce as food. It is extremely interesting to see, in the orderly arrangement of the tools, each one bearing its owner's name, in the well-filled plots, even in the arrangements for practice and instruction in the kitchen, as well as in the admirable collections illustrative of various branches of natural history in the museum up-stairs — proofs of that regard for *the systematic, the useful, and the practical*, which the Prince Consort was known

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to possess. And still more interesting is it to learn that not only are the immediate ends contemplated in these things fully attained, but that the family bond is strengthened here and in numberless instances, by every homely family enjoyment shared in common. The Crown Princess of Prussia still retains her little garden, and produce from it is sent each summer from Osborne to Berlin. May we add the hope that the training of which this was an illustration, and which there is reason to believe extended to higher things also, may be successful in the case of all the royal children to the extent of the nation's best desires, and to the full extent of the highest hopes which her Majesty and the late beloved Prince have had in their view in the education of the royal family!

Habits of *self-reliance, forethought, and economy*, come next in order of importance; for the child is the "father of the man;" the training of the child should have regard to the man's probable future career. And in no station of life are these habits out of place. They are necessary to the full development of the Christian character. Children need to be taught to think and act for themselves; and it is better that they should learn the lesson under parental supervision, where their errors can be corrected and right principles be inculcated, than that they should be exposed to the more serious errors of riper years, because unprepared to detect and avoid them. A simple illustration will make the meaning clear. Suppose, for example, a child is for the first time intrusted with pocket-money, no matter whether it be a penny, a shilling, or a sovereign. Encourage him to manage his little fund himself. This will teach him self-reliance. Lead him to think of probable future wants, and to lay by for objects of necessity and works of benevolence. This will teach him to exercise forethought and economy. A book, a watch, a toy, or a gift towards some benevolent object thus obtained, will not only be a hundred times more valuable to the child, but he will thus learn a most useful lesson for all his after life.

FRESH AIR.

BY F. H. CHAVASSE, F.R.C.S.

The *ventilation* of a nursery is of paramount importance,—THERE SHOULD BE A CONSTANT SUPPLY OF FRESH AIR IN THE APARTMENT. "Nor yet have I a word to say against the wretched city poor; God help them! they *cannot* get fresh air. My complaint is lodged against higher sinners; people who ought to know better; mothers of families who keep their children in almost air-tight nurseries; mistresses of households who allow their young people to sit in the same parlour all day without once changing the atmosphere thereof; excellent old-school people who think an open window or a fire in a bedroom a very unwholesome thing—yet have no objection to send their delicate daughters from the warm parlour sides to undress in an apartment that rivals in temperature 'the frosty Caucasus.'"*

The windows of the nursery should be thrown open, whenever the child is out of it; indeed when he is in, if the weather be fine, the upper sash may be lowered a little. A child must be encouraged to change the room frequently, in order that it may be freely ventilated; for GOOD AIR IS AS NECESSARY TO A CHILD'S HEALTH AS WHOLESOME FOOD, and air cannot be good if it be not frequently changed. Ponder over and follow this advice, if you wish to have a strong and healthy child.

I have to enter my protest against the use of stoves — of gas-stoves especially — in nurseries. I consider a gas stove *without a chimney* to be an abomination — most destructive to human life. — There is nothing

* *Good Words; Give us Air.* By the Author of "John Halifax, Gentleman." January, 1861.

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like the old-fashioned open fireplace, with a good-sized chimney; so that it may not only carry off the smoke, but also the impure air of the room.

Be sure to have a fire-guard around the grate; and be strict in not allowing your child to touch, or to play with fire: frightful accidents have occurred from mothers and nurses being lax on this point.

The nursery should have a large fire-guard, to go all round the hearth, and which must be sufficiently high to prevent a child from climbing over.—Not only must the nursery have a guard, but every room in the house where a child is allowed to go, must be furnished with one on the bars.

Moreover, it will be necessary to have a guard in every room where a fire is burning, to protect the ladies, —who, in accordance with the present fashion, wear such preposterous crinolines—and thus to prevent the frightful deaths which are, at the present time, of such frequent and startling occurrence. Lady-burning is now one of the institutions of our land!

The Letter-Box.

THE USES OF HISTORY.

BY THE EDITOR.

YOUNG people, I have somewhat to say to you on certain Uses of History, and I beg you will give me your attention. The question is highly important: the people of England, beyond any other people on the face of the earth, enjoy the blessings of civil and religious liberty, but few have any conception of the price at which this momentous blessing was procured by their forefathers. It is the province of history to record the severe and protracted struggle, with all its afflictions, persecutions, banishments, and murders! It is, therefore, important that youth of both sexes should know these things; and it behoves you, with that end in view, carefully to study the records which learned men have prepared for you. In setting about this, your first point is to procure proper works, and of these we have now an ample supply. The more recent are the best, and they are all sold at moderate prices.

The reign of Edward VI. is the first that throws special light on the great question of real progress. In this reign important changes took place. Images were abolished—the service of the church was conducted in English—Homilies and the Liturgies were composed—the Bible, which was printed in the previous reign, was reprinted and circulated, and Edward caused leading men to expound it—the communion was administered in both kinds to the people, and the mass was abolished. But, hardly had Edward accomplished so many good things, than his sister Mary came to the throne, and reversed the entire work of the reformers. Henry VIII., at his death, left three children—Mary, Elizabeth, and Edward. Elizabeth and Edward were constantly kept apart from Mary. The two daughters followed the religion of their respective mothers. Mary that of Catherine, who lived and died a Romanist; Elizabeth, that of Anne Boleyn, who was a supporter of the principles of the Reformation. But God in His great and mysterious providence permitted the progress of the Reformation to be arrested at the accession of Queen Mary; it was doubtless that Protestants should henceforth prize more deeply their inestimable privileges after a season of persecution and thraldom. Protestantism under Edward, had advanced with

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strides almost too rapid, so that the people did not sufficiently estimate the great blessings so unexpectedly poured in upon them; but by their sudden arrest, the nation was taught a salutary lesson.

The following is a record of the successive reigns, each of which is more or less interesting in which Christians generally, but Christian females are deeply interested:—

KINGS AND QUEENS OF ENGLAND, UNDER THE CONQUEST.

Norman Line.

William I.	reigned from	1066 to 1087
William II.	"	1087 to 1100
Henry I.	"	1100 to 1135

House of Blois.

Stephen...	reigned from	1135 to 1154

Plantagenets.

Henry II.	reigned from	1154 to 1189
Richard I.	"	1189 to 1199
John	"	1199 to 1216
Henry III.	"	1216 to 1272
Edward I.	"	1272 to 1307
Edward II.	"	1307 to 1327
Edward III.	"	1327 to 1377
Richard II.	"	1377 to 1399

House of Lancaster, or Red Rose.

Henry IV.	reigned from	1399 to 1413
Henry V.	"	1413 to 1422
Henry VI.	"	1422 to 1461

House of York, or White Rose.

Edward IV.	reigned from	1461 to 1483
Edward V.	"	1483
Richard III.	"	1483 to 1485

House of Tudor.

Henry VII.	reigned from	1485 to 1509
Henry VIII.	"	1509 to 1547
Edward VI.	"	1547 to 1553
Mary I.	"	1553 to 1558
Elizabeth	"	1558 to 1603

House of Stuart.

James I.	reigned from	1603 to 1625
Charles I.	"	1625 to 1649

The Commonwealth.

Cromwell	reigned from	1649 to 1660

House of Stuart.

Charles II.	reigned from	1660 to 1685
James II.	"	1685 to 1688

House of Orange.

William III. & Mary	rdfm	1685 to 1688
William III. alone	"	1694 to 1702
Anne	"	1702 to 1714

House of Brunswick, or Hanover.

George I.	reigned from	1714 to 1727
George II.	"	1727 to 1760
George III.	"	1760 to 1820
George IV.	"	1820 to 1830
William IV.	"	1830 to 1837
Victoria	"	1837 to ——

Youth and Childhood.

PRESERVATION OF MOSES.

Josephus tells us that the name of the princess who preserved Moses was Thermuthis. He adds, that the child grew up surpassingly beautiful, so charming, that those who met him in the road would turn back to gaze after him; and people working by the wayside would leave what they were about to stand and admire him. It is worth while to note that nothing is said in the Old Testament about the personal beauty of Moses. Our Bible authorities for this fact are Stephen (Acts vii. 20), and Paul (Heb. xi. 23), with whom Josephus here accords.

The introduction of the child Moses to Pharaoh is thus related by the Jewish historian:—Thermuthis led him to Pharaoh, her father, and said,

"I have brought a child, who is of a heavenly form and of a generous mind, and as I have received him in a wonderful manner from the bounty of the river, I have thought proper to adopt him for my son, and the heir of thy kingdom."

On this the king took the child in his arms and caressed him, putting the royal crown playfully on Moses' head. But the little boy seized the

diadem, threw it to the ground, and playfully trampled upon it. This made Pharoah grave, as he fancied it to be a bad sign for the kingdom. Others, standing by, prophesied that the child was born to bring evil upon Egypt, and advised that he should be put to death. But Thermutis snatched her favourite away, and Pharoah, out of love to his daughter, disregarded the cruel advice. "God himself whose providence protected Moses, inclining the king to spare him."

THE DANGEROUS PET.

A GENTLEMAN had a tame young lion, which seemed to have become a lamb in gentleness, and was a favourite pet in moments of leisure.

One day, falling asleep, his hand hung over the side of his couch. The lion came to his side and commenced licking his hand. Soon the file-like surface of the animal's tongue wore off the cuticle, and brought blood to the surface. The sleeper was disturbed, and moved his hand; when a savage growl startled him from his dreaming half-consciousness, to realize the terrible fact that the pet *was a lion* after all. With great self-possession, with the other hand he drew carefully from the pillow a revolver, and shot his pet through the head. It was no trivial sacrifice to his feelings, but a moment's delay might have cost him his life.

A striking illustration of the folly and madness of men in their moral experience. A vice which they call harmless, in the face of conscience, reason and history, is caressed until it gains the mastery. The pet sin at length eats its way so deeply into the soul that its wages of pain begin to be felt. The victim starts up, resolves to escape; but how seldom has he the *will power* left—the moral courage to slay the disguised destroyer of his immortality! He pauses, again falls asleep, and awakes in hell, the home of sin and the sinner when his work is finished.

AN EARLY LESSON.

CHILDREN are very early capable of impression. I imprinted on my daughter the idea of faith at a very early age. She was playing, one day, with a few beads, which seemed to delight her wonderfully. I said, "My dear, you have some pretty beads there." "Yes, papa." "And you seem to be vastly pleased with them." "Yes, papa." "Well, now throw 'em behind the fire."

She looked earnestly at me, as though she ought to have a reason for so cruel a sacrifice. "Well, my dear, do as you please; but, you know, I never told you to do anything which I did not think would be good for you." She looked at me rather longer; and then, summoning up all her fortitude—her breast heaving with the effort—she dashed them into the fire.

"Well," said I, "there let them lie; you shall hear more about them another time, but say no more about them now."

Some days after, I brought her a box full of large beads, and toys of the same kind. When I returned home, I opened it, and set it before her. She burst into tears of ecstasy. "Those, my child," said I, "are yours, because you believed me when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember as long as you live, what faith is. I did this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God; believe everything that He says in His Word. Whether you understand it or not, have faith in Him, that He means your good." —*Cecil.*

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Miscellaneous.

DISCIPLINE IN CHILDHOOD.

Young people who have been habitually gratified in all their desires, will not only more indulge in capricious desires, but will infallibly take it more amiss when the feelings or happiness of others require that they should be thwarted than those who have been practically trained to the habit of subduing and restraining them, and, consequently, will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the *practical habit* of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And *therefore* I am fully persuaded that indulgence *infallibly* produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffery.*

A BOY PAID FOR HIS LEARNING.

"Father," said a young hopeful the other day, "how many fowls are there on this table?" "Why," said the old gentleman, as he looked complacently on a pair of nicely roasted chickens that were smoking on the table, "there are two." "Two!" replied the smart boy, "there are three, Sir, and I'll prove it." "Three!" replied the old gentleman, who was a plain, matter-of-fact man; "I'd like to see you prove it." "Easily done, easily done. Is not that one?" said the smart boy, laying his knife on the first; "and that two?" pointing to the second; "and do not one and two make three?" "Really," said the father, turning to his wife, who was stupified at the immense learning of her son, "really, this boy is a genius, and deserves to be encouraged;" and then, to shew that there is fun in old folks as well as in young ones, he added, "wife, you take one fowl, and I'll take the second, and John may take the third for his learning."

CARRYING AWAY THE LAMBS.

When the shepherds of large flocks of sheep cannot succeed in separating the dams from the rest because their young ones are among them, they will carry away their lambs in their arms to a better pasture, and then the dams quickly follow. Ah! the Good Shepherd has often to adopt the same method! To separate His chosen ones from the rest of the world He is compelled to carry away the lambs of the human flock in His warm bosom to heaven, and then bereaved parents gladly follow. The poet has drawn a very beautiful and touching simile from this well-known practice of pastoral life:—

"A shepherd long had sought in vain
To coax a wandering sheep;
He strove to make its pathway plain
Through dangers thick and deep.
But yet the wanderer stood aloof,
And still refused to come;
Nor would she ever hear reproof,
Or turn to seek her home.
At last the gentle shepherd took
Her little lambs from view;
The mother gazed with anguished look,
She turned, and followed too."

GOD NOT IN THE HOUSE.

A Scottish labourer went to work for a wealthy farmer. It was considered something of a favour to be employed by him, as he was a prompt and liberal paymaster, and had every

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thing about his farm in order. The Scotchman remained only a few days. "You have left Mr. Runyan?" said a neighbour.

"Yes," was the reply.

"Was the work too hard?"

"No."

"Wages too low?"

"No."

"Why did you leave them?"

"God was not in the house," and he went on his way, leaving his questioner to ponder on the strange answer.

Family worship was not known under Mr. Runyan's roof; nor was there a single praying member in his family. The labourer did not like to live under such a roof. He did not like to be, even for a season, a member of such a family.

WHY CHRIST IS NOT VALUED.

An Indian and a white man being at worship together, were both impressed by the same sermon. The Indian was shortly after brought to rejoice in pardoning mercy. The white man was for a long time under distress of mind, but at length he was also brought to Christ. Some time after, meeting his red brother, he thus addressed him—"How is it that you found comfort so soon?" Oh brother, replied the Indian, "me tell you. There come along a rich prince; he propose to give you a new coat; you look at your coat, and say, 'I don't know; my coat pretty good, I believe it will do a little longer.' He then offer me a new coat, I look on my old blanket; I say, 'This good for nothing;' I fling it right away, and accept the new coat. Just so, brother, you try to make your old righteousness do for some time; you are unwilling to give it up; but I, poor Indian, had none; therefore I glad at once to receive salvation through the Lord Jesus Christ."

A BAD HANDWRITING.

The great German historian of Rome, Niebuhr, gives the following as his opinion:—A bad handwriting ought never to be forgiven; it is shameful indolence: indeed, sending a badly-written letter to a fellow creature is as impudent an act as I know of. Can there be anything more unpleasant than to open a letter which at once shows that it will require long deciphering? Besides, the effect of the letter is gone if we must spell it. Strange, we carefully avoid troubling other people even with trifles, or appear before them in dress which shows negligence or carelessness, and yet nothing is thought of giving the disagreeable trouble of reading a badly-written letter. Good breeding requires writing well and legibly.

BE RESPECTFUL.

When the Duke of Wellington was sick, the last thing he took was a little tea. On his servant handing it to him in a saucer, and asking if he would have it, the duke replied, "Yes, if you please." These were his last words. How much kindness and courtesy is expressed by them! He who had commanded the greatest armies in Europe, and was long accustomed to the tone of authority, did not despise or overlook the small courtesies of life. In all your home talk remember, "If you please." Among your playmates don't forget, "If you please." To all who wait upon or serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words—"if you please."

HEAVENLY TREASURES.

A lady was once visiting at the house of a minister, who had two sons. These two little boys were amusing themselves with some beautiful toys. The lady, on seeing them, said, "Well, boys, are these your treasures?" "No, ma'am," said the elder; "These are not our *treasures*. These are our *playthings*. *Our treasures are in heaven!*"

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Cabinet.

MAN'S EXTREMITY—GOD'S OPPORTUNITY.

This is one expressive proverb that has been known for ages in the Christian Church. It has received many illustrations in the days that are past, and it may still cheer the hearts of the servants of God in the trying scenes that are before them. "Man's extremity is God's opportunity." In this paper we propose to present a few instances, from the history of the Church, illustrative of this point, and then briefly to notice the lessons that this part of the Divine conduct may be designed to teach.

1. *We may look at some of the providential dealings of God with His people*, and at the way in which He has brought about the fulfilment of His promises to them. Let us look backward to that affecting scene, when the command was given to the patriarch Abraham, to offer up his son, his beloved son Isaac, in sacrifice to God. Isaac was the child of promise; from him the promised seed was to descend. The command seemed to clash with the promise. But Abraham obeys. He makes every needful preparation. He travels on to the third day, when he reaches the place of which God had told him. He ascends Mount Moriah, with his beloved son. He takes the wood, the fire, and the knife. He rears the altar, lays his son thereon! The knife is drawn, the father's hand is stretched out—the last moment has come, and now the Divine interposition is given. The angel of Jehovah calls, "Abraham, Abraham, lay not thine hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Well might Abraham call the name of the place "Jehovah Jirah," adding, "in the mount of the Lord it shall be seen."

> "The mount of danger is the place
> Where we shall see surprising grace."

In a certain period in the life of the patriarch Jacob, he seemed to be reduced to the last extremity. It had been a very dark event in his history when Joseph was taken from him. Years passed on, and he had not forgotten it. A famine arose in the land; his sons must go down into Egypt to buy corn. The ruler before whom they appeared treats them roughly, binds Simeon before

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their eyes, and detains him as a hostage; demands that they shall bring their younger brother, Benjamin, down with them. When this is made known to Jacob, his soul sinks within him. He appears to be brought to the extremity of grief and despondency, which calls forth the painful language, "Joseph is not, and Simeon is not, and will ye take Benjamin also? All these things are against me." The cloud appears to him so dark, as if there was no light. This storm of trial that beat upon him shook his soul to its centre, and almost overset his faith. Yet it was just after this, and in this way, that the light was about to break forth, and the Divine hand to be made manifest in the most remarkable manner. He soon heard that Joseph was yet alive, and lord over all the land of Egypt, and had sent to bring him down thither. This revived his drooping heart. This dispelled the darkness, and opened up a new and brighter scene before him. He exclaimed, "It is enough! Joseph, my son, is yet alive; I will go and see him before I die." "To the upright there ariseth light in darkness." "Man's extremity is God's opportunity."

Look again at the descendants of these patriarchs when in the bondage of Egypt—God had promised that they should possess the Land of Canaan; but now they are under the power of Egyptian bondage, most grievously oppressed. They are made like a nation of slaves, to be diminished and destroyed. Their cry comes up to God. He remembers His covenant with their fathers, and He will fulfil the word that He has given. But they appear to be brought to the last extremity before the deliverance comes. When Moses is sent to demand their release, their burdens are increased. Pharoah hardens his heart yet more and more. But at length the time is come; the decisive blow is struck; deliverance is wrought in the hour of their greatest need. At the time when Pharoah pursued and overtook them, his hosts behind them, the Red Sea before them, the mountains on either hand of them, then God interposed: a way was made for them through the sea; their enemies pursuing them were overthrown, and destroyed by the mighty waters. Thus, when they were reduced to the greatest straits, and when the greatest dangers were impending over them, God appeared for them. Thus He has done in thousands of instances in His dealings with men, and in His interpositions on behalf of His people. In the greatest difficulties He has interposed. He has appeared to delay until it

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should be manifest that all human help was vain, till they should almost despair of relief, and thus His right hand was exalted—His power and glory more strikingly manifest.

2. *We may see this in the working out of the great plan of our redemption by Christ Jesus.* Four thousand years or more were to roll on after the first promise of a Saviour, before He should appear. The seed of Abraham was preserved in a state of separation from the nations of the earth, because from them the Messiah was to descend. For His coming the faithful looked and prayed during revolving ages. Amidst the darkness that sometimes surrounded them, they cried, "How long, O Lord, how long?" The centuries passed away, and all means were tried to find out a way of happiness for man. Philosophy had failed, and civil policy had failed, and science had failed, and all the systems of religion which human reason could devise, had failed—still, "the world by wisdom knew not God." "Darkness covered the earth; gross darkness the people." The Jews had sunk into a state of Pharisaical formality, and carnal expectancy. It seemed as if the light of heavenly truth and grace was almost expiring; as if "neither sun nor stars appeared." But now is the time. The fulness of the time has come. The Star of Bethlehem rises; the Sun of Righteousness is about to appear. He comes forth amidst the darkness, and proclaims, "I am the Light of the World." As the Prophet, He declares Divine truth; as the great High Priest, He atones for sin; as the King in Zion, He sets up a spiritual kingdom in an apostate world. When it had been made most fully manifest that no human efforts could avail to save a lost world, and that no way could be discovered to bring man to God and heaven, then the Saviour appeared—then the great work was done. "Man's extremity—God's opportunity."

It was a dark day to the disciples of Christ when He died on the cross. While they discerned not the design of His sufferings, they sunk into gloom and despondency to see their Lord fall into the hands of His enemies, and by them to be condemned, crucified, and slain. They "trusted that it had been He that should have delivered Israel," but they seem to have buried all their hopes in His grave. But the morning of the third day arose, and dispelled the darkness. The Redeemer came forth from the tomb as the Conqueror of death and hell. He appeared to His followers, removed their fears, confirmed their faith. At length He ascended to heaven in their sight, and from thence He sent forth the

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promised Spirit, with all His gifts and graces, to carry on His great designs—making manifest the riches of His power and love in the salvation of the fallen and guilty.

In advancing the great designs of redeeming mercy in the history of the Gospel Church, God has often appeared for His servants in the darkest seasons, and when His servants have been brought to the greatest extremity. Thus it was at the time of the Reformation. The darkness was great, and corruption most fearful; and then God wrought wonders by the ministry of His servants, that were raised up and fitted for the work in different parts, about the same time. In some of the darkest days in the history of our own country God has appeared on our behalf. When James the Second was with rapid strides seeking to introduce Popery and arbitrary power, so that it appeared as if the liberties and religion of the Protestants were to be destroyed in the land, God interposed, and the glorious Revolution by William the Third was effected, which placed us on a firmer basis as to civil and religious liberty than we had ever been placed before.

3. *This is often to be seen in the personal experience of those who are brought to God by Christ Jesus.* Sometimes a sinner is brought under deep convictions of sin and danger. He feels himself to be in a dark and wretched condition. He looks for light, but he can see none. All hope that he shall be saved is nearly gone; he is driven to the last extremity, and then God appears on his behalf, and he comes "out of darkness *into* marvellous light."

So in the experience of the Christian; he may sometimes walk in darkness and see no light. He may fear all has been a delusion. He may cry, "O, that I knew where I might find Him." There are chequered scenes of Divine Providence—they may be trying and mysterious; the clouds may become darker and darker. He cannot tell whither things are tending, or what will be the result. All may appear to be gloomy around. But then God may appear: and it shall be manifest that the Christian's extremity has been his God's opportunity to appear on his behalf. This might be illustrated by a great variety of cases, but we must now just state what may be the design of this part of the Divine conduct.

1. One design may be to humble us, that we should give up all confidence in ourselves.

2. Another may be to bring us to cast ourselves, and all our concerns, more entirely upon our God; and it may further

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3. Be designed to give at length a brighter display of His own glory, and more strikingly to shew His wisdom and power, faithfulness and love, in His dealings with us.

We may learn here never to despair of God. We may despair of self and of creatures, but never of the all-glorious Creator and Saviour. And also, that we should ever make God our refuge, and resort to Him at all seasons. He can cause light to shine out of darkness, bring order out of confusion, and joy out of sorrow, for His own glory and the highest good of His people.

Ashley, May 5th, 1864. T. C.

POWER OF PRAYER.

BY DR. GUTHRIE.

In speaking of our Lord, Paul says, In whom we have boldness and access with confidence by the faith of him; Jesus, our High Priest, has entered within the veil, and, having reconciled us to God, we have boldness to enter into the holiest by the blood of Jesus. Seeing, then, that we have a great High Priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not an High Priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come *boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

It is easy to know the knock of a beggar at one's door. Low, timid, hesitating, it seems to say, I have no claim on the kindness of this house; I may be told I come too often; I may be dismissed as a troublesome and unworthy mendicant; the door may be flung in my face by some surly servant. How different, on his return from school, the loud knocking, the bounding step, the joyous rush of the child into his father's presence; and, as he climbs his knee and flings his arms round his neck, the bold face and ready tongue with which he reminds his father of some promised favour? Now, why are believers bold? Glory to God in the highest! It is to a father in God, to an elder brother in Christ, that Faith conducts our steps in prayer; therefore, in the hour of need, bold of spirit, she raises her suppliant hands, and cries, O, that thou wouldst rend the heavens, and come down!

I think I see a sneer curling on the sceptic's lip as he says, How absurd! What presumption! as if it were not below the dignity of the Supreme Divinity to come at a king's or peasant's, a prince's or pauper's call. Should the lofty purposes of the Eternal be shaped by your petitions? Creature of a day, child of the dust! what are you that

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the universe should be steered, its helm moved this or that way for your sake? Well, no doubt the language is bold; yet with God a Father, our Father in heaven, my Father in Christ, I dare be bold and confident in prayer. I know a parent's heart. Have I not seen the quivering of a father's lip, the tears start into his eye, and felt his heart in the grasp and pressure of his hand, when I expressed some good hope of a fallen child? Have I not seen a mother, when her infant was tottering in the path of mettled coursers, with foam spotting their necks, and fire flying from their feet, dash like a hawk across the path, and pluck him from instant death? Have I not seen a mother, who sat at the coffin-head, pale, dumb, tearless, rigid, terrible in grief, spring from her chair, seize the coffin which we were bearing away, and, with shrieks fit to pierce a heart of stone, struggle to retain her dead? And if we, that are but worms of the earth, will peril life for our children, and, even when they are mouldered into dust, cannot think of our dead, nor visit their cold and and lonesome grave, but our hearts are wrung, and our old wounds bleed afresh, can we adequately conceive or measure, far less exaggerate—with fancy at its highest flight—the paternal love of God? Talk not of what you suppose to be the dignity of Divinity. Talk not of the calm, lofty, dignified demeanour which befits a king. He who sees his child borne off by the stream that sweeps his palace wall, sinks the king in the father. Divesting himself of his trappings, casting away sceptre, robe of gold, and jewelled crown, he rushes forth to leap into the boiling flood. Lives there a father with a heart so dead as, at the sight of a child washed overboard, and struggling with death, would not back every sail, and whatever might be the mission on which his ship was bound, whatever the greatness of the peril, would not put up her helm, and steer for the wild waves where his boy was sinking?

Child of God! pray on. God's people are more dear to him than our children can be to us. He regards his poorest saints with more complacency than all the shining orbs of that starry firmament. They were bought at a price higher than would purchase the dead matter of ten thousand worlds. He cares more for his humblest, weakest child, than for all the crowned heads and great ones of earth; he takes a deeper interest in the daily fortunes of a pious cottage, than in the fall and rise of kingdoms.

Child of God! pray on. By prayer thy hand can touch the stars, thy arm stretches up to heaven. Nor let thy holy boldness be dashed by the thought that prayer has no power to bend these skies, and bring down thy God. When I pull upon the rope which moors my little skiff to a distant and mighty ship, this feeble arm may not draw its vast bulk to me, but I draw myself to it—to ride in safety under protection of its guns, and enjoy in my want the fulness of its stores. And it equally serves my purpose, and supplies my needs, that, although prayer were powerless to move God to me, it moves me to God. If He

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does not descend to earth, I ascend to heaven.

Child of God! pray on. Were it indispensable for thy safety that God should rend these heavens, it would be done; a wondering world should see it done. I dare believe *that;* and I am not mad, most noble Festus. Have not these heavens been already rent? Eighteen hundred years ago, robed in humanity, God himself came down. These blue skies, where larks now sing and eagles sail, were cleft with the wings and filled with the songs of His angel train. Among the ancient orbs of that firmament, a stranger star appeared travelling the heavens, and blazing on the banner borne before the King, as he descended on this dark and distant world. On Canaan's dewy ground, His lowly bed, the eye of morning saw the shape and form of the Son of God; and dusty roads, and winter snows, and desert sands, and the shores and very waves of Galilee, were impressed with the footprints of the Creator. By this manger, where the kingly babe lies cradled, beside this cross, upon whose ignominious arms the glory of God's universe is hung; by this silent sepulchre, where, wrapped in bloody shroud, the body reposes on a bed of spices, and while Roman sentinels walk their moonlit round, Death—a bound captive—sits within, so soon as the sleeper wakes to be disarmed, uncrowned, and in himself have Death put to death. Beside these inspiring, affecting scenes, Faith can believe all that God's word has revealed, and confidently hope for all that it has promised. Reading on that manger, on that cross, deeply lettered on that rocky sepulchre, these glorious words, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" she lifts an eagle eye to heaven, and soars aloft on the wings of prayer.

Faith, bold faith, the promise sees,
And trusts to that alone,
Laughs at impossibilities,
And says it shall be done.

NOT SAVED.

THERE is no one who would like for his epitaph the two words "not saved." The most hardened could not but shudder at the bare idea that another less sad would be an inappropriate inscription for their grave-stone. Yet multitudes are going the way to die in their sins, and leave the impression on the minds of survivors that they have gone down to the grave unsaved. Perhaps, reader, you are a stranger to God's salvation? If so, how culpable and perilous is your condition!

Not saved, and the Lord able to save you! In Jesus there is no lack of ability to deliver sinners from the guilt, power, and doom of sin. Through His expiatory death He has opened up the way for God to pardon and accept the transgressor, and for the Spirit to renovate the transgressor's nature. Having given His life a ransom for sinful men, He can redeem mankind from the criminality, thraldom, and punishment of iniquity. "In whom we have redemption through His blood, even the forgiveness of sins."

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"The blood of Jesus Christ, God's Son, cleanseth us from all sin." "And He is the propitiation for our sins; and not for our's only, but also for the sins of the whole world." Then the persons who have reached heaven are represented as having overcome, through the blood of the Lamb; as having washed their robes and made them white in the blood of the Lamb, and as being before the throne of God on account of the blood of the Lamb. Further, while Jesus was on earth prosecuting the work of man's redemption, He pardoned, sanctified, and saved some of the worst of characters, and even wrought miracles in proof of His power to forgive, purify, and save. Now were there no such Saviour, you might justify yourself in remaining in your perishing state. As, however, Christ is mighty to save, you have no such justification for continuing in your ruined plight.

Unsaved, and Jesus ready to save you! Christ's sayings, doings, and sufferings, unitedly demonstrate His willingness to deliver you from your utter ruin. Would He have come from heaven and taken our nature upon Him in order to become our substitute, had He not been desirous to recover you to God and happiness? Could He have foiled Satan, magnified the law, endured the law's curse, and triumphed over death in our nature and on our behalf, and yet be unwilling to make you the recipient of His saving grace? Did He when on earth readily save the vilest of sinners, and can He now be indisposed to save you? Does He invite you to himself for salvation all the while He is unwilling to receive you to His arms of love and compassion? Impossible. His humble birth, His gracious addresses, His terrible conflicts, His compassionate behaviour, His expiatory death, His glorious resurrection, His appearing in the presence of God for us, all conspire strikingly to prove His readiness to effect your redemption. You cannot, therefore, truly affirm that your being unsaved is owing to the disinclination of Jesus to save you. No, no;—it is to be feared that Christ will have to say to you as He said to the Jews, I would have saved you; but you would not be saved by me. How sad! Jesus willing to save you, and you unwilling to be saved. Surely you must see your utter inexcusableness.

Christ waiting to save you, and you not saved! All the time you have lived, the Lord Jesus has waited to deliver you from your undone condition. He has restrained His just displeasure at your sins and kept from cutting you down, not that you might go on in your evil and ruinous course, but that you might have the opportunity of going to Him and obtaining salvation. "Therefore will the Lord wait, that He may be gracious unto you." How you would apologise if you had kept your medical adviser waiting only a little while for you; and yet you can keep Jesus waiting days and weeks, months and years, to save you, without even caring to go to Him to be saved. As to a word of apology, that is quite foreign to your thoughts. Well, it is out of your power to advance the excuse that Jesus waited not to see whether

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you would apply to Him for needed mercy.

The Lord at hand to save you, and you not saved! He is present everywhere. There is no place where He is not; He is in your home; He is about your path. Indeed, you cannot get where He is not. "Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord." He is a Saviour afar off and a Saviour near. Hence you cannot say that you are unsaved because Christ is at so great a distance that you have no means of reaching His abode. You have but believingly to ask Him where you are to save you, and He is so near that He will be able to hear your cry for mercy, and be prepared to answer your prayer of faith.

Jesus offering to save you, and you not saved! Yes: the Lord offers to secure your salvation. You have not to go and beg and press Him to deliver you from coming wrath; He actually comes to you by His word, by His Spirit, and by His servants, and urges you to look unto Him and be saved. To the very Jews who crucified Him, He sent His apostles with the message of mercy. Yea, He bade His followers preach the Gospel to every creature, beginning at Jerusalem. In fact, He comes to you himself. "Behold," He says, "I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Wherefore, you cannot adduce as a reason for being unsaved, the fear that it would be an intrusion to go and lay your case before Him; for He again and again welcomes you to His gracious arms and loving bosom.

Our Redeemer requiring of you no price, and you not saved! On no consideration does He make a charge. All He expects of any going to Him, is to feel that they have by sinning ruined themselves, and to believe that He can and will save them. "Ho! everyone that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea; come, buy wine and milk without money and without price." "I will give unto him that is athirst of the fountain of the water of life freely." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And whosoever will, let him take the water of life freely." Though salvation cost Christ His life, we may have it by believing on His name. Had the Saviour demanded a great sum of money for deliverance from transgression, you might have mentioned the greatness of the charge as an excuse for remaining unsaved; but as you can be saved by simply depending on Jesus to save you through His expiatory blood, you cannot advance any such pretext. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

You not saved, and Christ Jesus warning you of the danger of delaying your salvation! He apprizes you of the uncertainty of your life, by comparing it to things noted for their uncertain duration and speedy decay; by declaring that death will

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come when least expected, and by removing persons of all ages, and sometimes with surprising suddenness. He also intimated to you that there is no possibility of obtaining mercy after you have left this world. Wherefore, you cannot assert with truth, that you postponed your salvation, not knowing the hazard of postponement. Surely then, if you consider the foregoing points, you must feel that you are entirely without excuse.

Still, you may yet be saved. Christ is yet able to save you. Christ is yet willing to save you. Christ is yet waiting to save you. Christ is yet near to save you. Christ is yet offering to save you. Christ is yet prepared to save you freely. Christ is yet keeping you in the land of the living, that you may apply to Him to be saved. O delay not then a moment longer, but now embrace Jesus with the arms of your faith and as your only hope, and He will yet become your salvation.

THE DIVINITY OF CHRIST.

THE doctrine of the divinity of Christ, and that of the Holy Trinity, which is inseparably connected with it, are fundamental truths of the Christian religion. If these be taken away, the whole fabric of Christianity is subverted, and crumbles into ruins. Those, therefore, who deny the divinity of our blessed Lord and Saviour Jesus Christ, are not entitled to be regarded, in the true sense of the term, as Christians. All real Christians, however widely they may differ on the minor points of their religion, are agreed upon this. They believe that Jesus Christ is "God manifest in the flesh"—"the only begotten Son *of* God," who in human nature has made an atonement for the sins of mankind, and who is "able to save them to the uttermost that come "unto God by Him."

In a recent conversation with a Unitarian, the writer was told that some one had professed to find a hundred passages in the Bible *to* prove that Jesus Christ was a man. The writer said, in reply, he thought he could produce a thousand to prove that He is God, as well as man. That He was, and is truly a man, no one can doubt; but we no less assuredly believe that He is also truly God. The Scripture proofs of this point are too numerous for quotation. They run through the entire volume of Revelation.

All the Divine attributes are ascribed to Christ. Of those which are in their very nature incommunicable to any creature, the following instances may be specified. Eternity —Mic. v. 2.; John i. 1, 2; xvii. 5. Omnipresence — Matt. xviii. 20; xxviii. 20. Omniscience—John ii 24, 25; iv. 46—53; xxi. 17. Unchangeableness — Psa. cii. 25—27; Heb. i. 10—12; xiii. 8. It is inconceivable that all this should be said of the highest created being in the universe. It is self-contradictory, that He who created all things, "and without whom not anything was made that was made," should be Himself a creature.

The union of the Divine with the human nature, in the person of Christ, is likewise frequently and plainly declared in Holy Scripture.

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He is called "Immanuel," or "God with us"—(Isa. vii. 14; Matt. i. 23.) John says of Him—"The Word was God, and the Word was made flesh and dwelt among us."—(John i. 4—14.) "Jesus Christ is come in the flesh."—(1 John iv. 3.) Paul testifies that "God sent His own Son in the likeness of sinful flesh" —(Rom. viii. 3.); that "He took part of the same flesh and blood" with us (Heb. ii. 14); and that "God was manifest in the flesh."—(1 Tim. iii. 16.) He also says, referring to the Jewish nation—"Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen."—(Rom. ix. 5.)

The first chapter of the Epistle to the Hebrews consists of a demonstration of the divinity of Christ. The apostle first asserts the doctrine, (ver. 1—4), and then adduces proof of it from the Book of Psalms. From ver. 5—13 of this short chapter, the apostle quotes portions of seven psalms, to prove the superiority of Christ over all the angels, and His possession both of the name and of the attributes of God. The following are the psalms quoted from:—ii., xlv., lxxxix., xcvii., cii., civ., cx.

That Christ is equal with God, He himself asserts when He says, "I and my Father are one."—(John x. 30.) The Jews who heard Him thus speak "took up stones to stone Him, because," as they alleged, He "being a man made himself God." He did not repel the charge, but tacitly admitted it. When, also, the Jews accused Him of "making himself equal with God," Jesus admitted that He did so, and asserted that He did the same work, and that to Him, by the Father's express appointment, all judgment was committed; "that all men should honour the Son, even as they honour the Father."—(John v. 17—23.) He afterwards plainly and solemnly assured His disciples, "I am in the Father, and the Father in me;" and appealed to His miracles in confirmation.—(John xiv. 10, 11.) He "thought it not robbery to be equal with God."—(Phil. ii. 6.)

The subject is very far from being exhausted; but the foregoing may suffice to prove to every unprejudiced mind that the Scriptures abundantly teach the true and proper divinity of our blessed Lord and Saviour Jesus Christ. A brief note upon two texts that may present a difficulty to some minds, may suitably be appended.

When our Lord says, "My Father is greater than I" (John xiv. 28.), the context shows that He speaks of His human nature, which was then about to be advanced to that felicity, and invested with that glory which He originally possessed, but of which He had for a season emptied himself, when He took that nature upon Him. Hence he calls upon those who loved Him to rejoice with Him on His "going unto the Father;" which event would terminate His present state of humiliation, weakness, and suffering, and invest His manhood with the full perfections of the godhead.—(Col. ii. 9.) Again, when He says, "I can of mine own self do nothing" (John v. 30), He evidently speaks of himself as acting under a commission from the Father, in whose name He came, and whose

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will He sought to perform.—(John v. 43; xii. 49.) He could do nothing merely as a man,—nothing but what was influenced by the Divine nature, and agreeable with the will of the Father.

The union of the Divine with the human in the person of Christ, and the doctrine of the threefold personality of the godhead, are matters that lie wholly beyond the comprehension of our finite minds. They are above our reason, yet not contrary thereto. "I can never believe," said an objector the other day, "that one God is three Gods, and that three Gods are one God." He was answered thus:—Suppose a tiny insect, endued with reason, were now, from a little distance, gazing at me, and trying to comprehend my nature or to discover my capabilities, what adequate conception could that insect form concerning me? It is only a very small part of my outward form that comes within the range of its vision; what could that insect know of me? But is there not an infinitely greater disproportion between me and my adorable Creator, "the high and lofty One who inhabiteth eternity," than there is between that feeble insect and me? The Divine nature must be widely different from the human, or from that of any created being, as well as immeasurably superior. That, therefore, which would be impossible in the case of a man, may be quite possible, and be actually realised, in the case of God. One man cannot be three, or three men, one; but we cannot argue thus respecting God. It is not said, or supposed, that "the Father, the Son, and the *Holy* Ghost," are one and three in the same sense. They are one as it respects their nature and essence; they are three in the mode of their manifestation to us, in the plan of human redemption. We want no Athanasian creed, or any other, to make this matter more plain to us than the Bible makes it. Let us be content to receive the simple statements of Divine revelation on this subject with humble reverence and unfeigned faith. Thus shall we attain to a measure of satisfaction which we can never reach by any process of human reasoning, or by trusting to any dogmas of human devising, whether of ancient or of modern date.

Essex. J. B.

The Counsel Chamber.

LESSON FOR AN INDOLENT DISCIPLE.

"Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able."

EFFORT is the price of success in every department of human action. From the attainment of rudimental knowledge to the salvation of the soul, every progressive step is made by undaunted toil. The boy who drones over his book, a slave to listless laziness, thereby secures a place for himself at the foot of society.

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The man who shrinks from difficulties in his business or profession—who refuses to climb because the rock is sharp, and the way steep, must make up his mind to slide back, and to lie in the shadows below, while others use him as a stepping-block for their own rising. For this, such is the constitution of society, there is no help. The poet wrote truly, who said—

"Thou must either soar or stoop,
Fall or triumph, stand or droop;
Thou must serve or govern;
Must be slave, or must be sovereign;
Must, in fine, be block or wedge,
Must be anvil, or be sledge."

And these words of Jesus teach thee this lesson, O Christian, with respect to thy salvation! Eternal life can be secured only by eager, earnest toiling along the narrow way of duty. That way is well defined, and free of access to all who sternly will to enter it; but its entrance is beset with difficulties, and all along its length are obstacles and ambushed foes seeking to turn the fainting traveller aside. He who like Bunyan's Timorous and Mistrust, flees from the voice of lions, is undone. He may desire to triumph; he may even make feeble and spasmodic attempts to tread the path; but unless he strive with all the energy of his nature, stimulated by the Divine influences which attend the exercise of a true faith, he will not be able to enter in. Thus hath the Master said, and thus shouldst thou believe, O disciple!

And why should you object to agonise and strive, when the prize is eternal life? It is said of Tasso the poet, that the manuscripts of his "Jerusalem Delivered" were so blotted with innumerable corrections, as to be scarcely legible. Another poet, Pope, kept his works in his study from one to two years before he allowed them to be printed. Now, if to secure all the perfection possible to their writings, these poets strove so painfully, how much more ought you to strive for the purity of your heart and the salvation of your soul!

Strive mightily, therefore, O Christian, since, to shake off an indolent spirit, to stir your soul to exertion, to reach constantly upward, to struggle for a firm foothold in the most slippery places,—to wrestle manfully, even when principalities and powers are your foes,—to refuse submission to any evils, however frowning—are conditions you must either fulfil, or sink to littleness, or uselessness, perchance to ruin. Therefore, with a brave heart and an unconquerable spirit, you must address yourself to the work of the day, striving, with pure aims and religious trust, for an increase of your talents, and for such a victory over sin as will enable you to stand unabashed in the Last Day.

Striving thus, you need fear no failure. Your triumph, though delayed for a time, shall come at last. Say, then, with the poet—

"So let it be. In God's own might
We gird us for the common fight;
And strong in Him, whose cause is ours,
In conflict with unholy powers,
We grasp the weapons He has given,
The light, the truth, the love of Heaven."

Loving Words.

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Geology.

CUMMING AND COLENSO.

We are Protestants, and we ought to be able to give a reason for the faith that is in us; and the reason is so overwhelming, and the force of proof so triumphant, that I cannot do better than rivet in your memory these most important and suggestive facts. Sir Robert Ker Porter, and Mr. Kettle, have collected illustrative inscriptions of events and circumstances in the history of Daniel. Now, the Book of Daniel is one of the books that the rationalists have waged exterminating war against. The fact is, these people do not like prophecy at all, and they especially dislike doing what I have always tried to do, and what, by God's grace I mean to do—taking every word of prophecy as God's inspired record, and holding it just as God has given it, as the word of truth. But they say it is all myth and romance; and they prefer to dilute it and explain it away, till at last it is evaporated into myths and metaphors the most extravagant and airy. Sir Robert Ker Porter says, "There is a block of grey granite which has been discovered in the western palace of Babylon, which probably crowned one of the gates of the palace of the king of Babylon. On this block of grey granite is a huge lion, standing over the prostrate figure of a man, who is crushed by it." There is no record; there is simply the picture. Also, the same authority says, "They fished up from the bed of the river Euphrates, on which Babylon stood, various silver coins. On the reverse of the coins are castellated buildings, each of them over dens of lions;" certainly so far illustrative and allusive. "On the obverse of one of the coins is a man in mortal conflict with a lion." On the obverse of another coin is the figure of a man, his features those of a Jew. He is standing with a foot upon each of two sphinxes that look up; while two lions stand erect, one on the right and the other on the left: he takes the paw of one with his right hand, and the paw of the other with his left hand, and seems to be in perfect safety, or to be the sovereign ruler of the wild and ferocious beasts. I do not say there is any inscription; but read the story of Daniel, and the mode of punishment by lions in his day; read his personal immunity in the lions' den, and you cannot fail to infer if this be not an actual picture of Daniel laying his hands upon the fierce brutes, and the animals, touched by One higher than he, feeling friendship, and resting in peace; and if not the very representative thing itself, illustrative at least of some fact very much like it, and analogous to it. There is another stone, very remarkable, a relic of Susa—and you recollect Daniel was governor of Susa as well as governor of Babylon. Sir Robert Ker Porter

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thus describes it:—"It does not exceed ten inches in width and depth, and measures twenty inches in length. It is hollow within, as if to receive some deposit. Three of its sides are cut in bas relief; two of them have similar representations of a man apparently naked, except a sash round his waist, and a sort of cap upon his head. His hands are bound behind him. The corner of the stone forms the neck of the figure. Two lions, in sitting postures, appear on each side at the top, having each a paw upon his head." Read the account of Daniel, bound, and cast into the lions' den; and you have upon the stone an illustration of the very fact recorded in the Book of Daniel, and the strongest possible presumption, therefore, that Daniel records what is historic and literal truth.

I pass on to another incident, illustrative of another event in the history of Daniel; and after that, I will revert to the Pentateuch. There was found, it appears, in the ruins of Babylon, a coin, which is in the possession of a gentleman of the name of Burgoyne. On this coin are engraven three figures of men in a burning furnace. Outside the furnace is a hideous and gigantic idol; and round the idol are two or three people worshipping and giving homage to it. Read the story of the three Hebrew youths, the furnace and the idol on Dura; and recollect, these coins, fished from the bed of the Euphrates, are not one of them less than, probably 2,500 years old, and must be descriptive of contemporaneous or memorable historic facts. So that not only the stones on the wall, the rocks in the desert, but the very river throws up its buried treasures, and it is my privilege to bring forward the facts, to demonstrate to you how absurdly, how rashly, how unphilosophically—to take the faintest estimate of his conduct — the unhappy Bishop has spoken, who states that these events recorded in Scripture are not facts, but myths, and fancies, and delusions.

The Rev. Mr. Saville, from whom I have often quoted, states the following incident. The book from which he draws his extracts is Lepsius, who was employed and paid all his expenses by the Prussian Government, to take drawings of what he found upon the Egyptian monuments; and he has done it in the most perfect way. The book is in the British Museum, where you can easily see it. I am no German scholar, otherwise I would have copied the extracts from it for myself; but those who speak German will be able, no doubt, to enjoy very much the reading of the work. The Rev. Mr. Saville, who copies from it, says, "Between the reigns of Chebron, Amenophis I., and his successor Tuthmosis the First, there was a regency in Egypt, when Amessis, or Sesamen, as it reads in the hieroglyphics, the daughter of Amosis, governed either in her own right, or in behalf of a younger relation." On an obelisk of granite erected by her at Thebes —which is one of the most splendid monuments of that country—she bears, among other titles, such as "royal wife," "royal sister," the significant one, "Pharaoh's daughter;" the only occurrence of

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such a name given to any female among the hieroglyphics and on the monuments. We find that this very same regency was cotemporaneous with the era and birth of Moses. This seems, therefore, to show that this lady, not having children of her own, adopted Moses after she had preserved him from the effect of Pharaoh's cruel edict; and that, in consequence of the subsequent refusal of Moses to mount the throne of Egypt—choosing affliction with the people of God rather than the pleasures of sin for a season; preferring the reproach of Israel to the riches of Egypt—the throne passed to Tuthmosis the First, who appears upon the monuments as the son of Amosis, but was probably only a near kinsman. I do not say that the demonstration is perfect; but here is the remarkable coincidence that, at the birth of Moses, a woman interreigned; that woman is described on the monuments as "Pharaoh's daughter"—the very phrase that the apostle Paul and Moses apply to her. We find that she, after her interregnum, was succeeded by a distant kinsman; that she had no children; that she adopted Moses, whom she meant to be a Pharaoh, and king of Egypt, who, however, preferred the reproach of Christ to the riches of Egypt; a choice that he never repented of on earth, and repents not of now in heaven. Is it not highly probable that this is the very Pharaoh's daughter that clasped the babe in her bosom, nourished him, taught him the wisdom of Egypt, would have made him king; though he, inspired by a heavenly influence, and actuated by a sublimer motive, preferred the desert with allegiance to his God, to the splendid palatial glory of Pharaoh with denial of that Jesus in whom he believed?

Let me notice another incident, also very striking. It is this. Dr. Hincks has discovered, and not very long ago, on the Nimroud obelisk, the following name, "Jehu, the son of Omri." The very inscription on the rocks is the repetition of the name in Scripture; and it proves this, at least, that Israel and Assyria must have had some connexion, seeing that an Israelitish name is engraved upon an Assyrian rock, and so far justifying the record of the captivity of the ten tribes.

What is said in Scripture of Hezekiah being vanquished by Sennacherib, has been found by Layard, the present member for the borough of Southwark, on the rock. It has been subsequently translated by Sir Henry Rawlinson. It is an inscription of the annals of his reign on the palace of Luxor. The Scripture incident recorded in it is found in 2 Kings xviii. 13, and I wish particularly to notice the Scripture words, in order that you may see how perfectly parallel is the hieroglyphic record. "Now, in the fourteenth year of king Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Hezekiah, king of Judah, sent to the king of Assyria, to Lachish, saying, I have offended; return from me: that which thou puttest on me will I bear;" that is, the tribute thou exactest I will pay. "And the king of Assyria appointed unto Hezekiah

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king of Judah, three hundred talents of silver, and thirty talents of gold;" that is, he levied this amount from him after he had submitted to his supremacy. "And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria."

When Hezekiah submitted to the king of Assyria, and consented to give whatever tribute the king of Assyria would exact from him, he gave him, first, three hundred talents of silver, and thirty talents of gold; but we read, also, that he gave him, in addition to this, "all the silver that was found in the house of the Lord." He gave first, thirty talents of gold—that is specified; but in addition to the three hundred talents of silver, he gave him an immense quantity of silver found in the house of the Lord.

Let us now read the following record inscribed upon one of the monuments. The Ninevite inscription has been strictly and exactly deciphered by Sir Henry Rawlinson; and here it is, not, mark you, written by a Christian, nor by a Jew; but written by a heathen upwards of 2,500 years ago, and therefore of unquestionable authenticity, and of great value. Here is the hieroglyphic inscription. "Because Hezekiah, king of Judah, did not submit to my yoke, forty of his strong fenced cities, and innumerable smaller towns which depended upon them, I took and plundered; but I left to Hezekiah, Jerusalem, his capital city, and some of the smaller towns around it. Because Hezekiah still refused to pay me homage I attacked him, and carried off the whole population which dwelt around Jerusalem, with thirty talents of gold, and eight hundred talents of silver—the accumulated wealth of the nobles of Hezekiah's court; and of their daughters and of the officers of his palace, men-slaves and women-slaves, I carried to Nineveh; and I accounted in the spoil my tribute which he refused to pay me."

Now, just notice the striking coincidence. First of all, the historic facts, as engraved on the monuments, are almost the translation into other words of the Scripture record in the Second Book of Kings. But you notice, in the Second Book of Kings, it reads—"thirty talents of gold and three hundred talents of silver," while it is also stated, that other silver was added. And, accordingly, we find the king, Sennacherib, giving the account of the sum total of the whole to be eight hundred talents of silver; that is, the three hundred talents paid, and the additional silver which Hezekiah says he paid him from the house of the Lord; an undesigned coincidence that most clearly proves the authenticity of the fact, and shows again the very stones crying out from Babylon, from Nineveh, from Egypt—Moses is right, and his writing historical.

There is every reason to believe that the Birs Nimroud, the remains of which you may see engraved in any ordinary book of Scripture

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antiquity, was the temple of Belus, and the tower of ancient Babel.

Mr. Buckingham describes it as "a pyramid of eight separate stages, rising and retreating within each other."

Herodotus, the ancient Greek historian, whose veracity is generally admitted, states, that the temple of Belus was the tower of Babel.

Mr. Rich, alluding to its ruins, says, "As seen at present, it is cloven by a deep furrow; the other parts, to the summit of the pyramid, are occupied by immense fragments of brickwork, tumbled together, and converted into solid vitrified masses; as if it had undergone the action of the fiercest fire, or as if it had been blown up by gunpowder."

Sir Robert Ker Porter says, "In this pyramid, we see the very tower of Babel, the stupendous monument executed by Nimroud upon the plains of Shinar."

Now, you will remember, when men began to build that tower, about the identity of which I have no doubt, they were of one language, and they meant it to be a monument of impious unbelief. God had said, As long as you see that beautiful bow span the blue firmament, or spread itself upon the black thunder-cloud, so long there shall not be another flood.

Here I state what will be set down by some of the newspapers as perfect fanaticism; but, if it be fanaticism, it is my faith. I am just as certain that another flood will not overwhelm the earth as I am certain of the existence of God Almighty himself. And the ground of my belief is, that God said, I will put my bow in the clouds, and as long as you see that bow so long be assured there will not be another universal flood. Now, if that be fanaticism in the estimate of some, it is sober scriptural faith in the judgment of God. The natives of the plain of Shinar disbelieved the pledge in the bow: they repudiated the sacramental sign: they thought they would lay down a means of safety far better than God's Word; they built this *gigantic* tower; so that they said, if the water should rise as high as Ararat, 17,000 feet, we will build a tower higher than Ararat, so that the water shall never be able to reach us. It was mere physical force and skill pitted against the Word of God. God was so grieved at this want of confidence in His Word, and this attempt to supersede it, that it is said He looked down; and their speech was cloven, and broken into dialects. And the word "looking down," often means in Scripture, nay, generally means in Scripture, visiting with judgments; and the probability is that the lightnings of heaven tore the fabric into fragments, and that the vitrified brick and the rent ruins are the standing traces of the righteous judgments of God. Of this there is evidence, apart altogether from Scripture. To this historic fact Dr. Wiseman refers. It is a strange thing to be constrained to quote a Roman Catholic bishop against a Protestant bishop; but in this instance the Roman Catholic bishop is the better of the two. Dr. Wiseman states that all ethnologists have come to this conclusion, that all languages indicate a common source; but also indicate

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in their historical transmission a fracture or dislocation. These are the philosophical words in which he conveys what is the judgment of ethnologists. And the most recent writer upon languages, Max Müller, a professor in the University of Oxford, says at the conclusion of his most interesting and able work, "The science of language thus leads us up to that highest summit from which we see into the very dawn of man's life on earth, and when and where those words which we have heard so often from the days of our childhood, 'And the whole earth was of one language and one speech,' assume a meaning more natural, more intelligible, and more convincing than we ever marked before." The highest science supplies the strongest evidence of the truth of the Word of God. A very able writer, speaking upon this subject, says, referring to these opponents of the Bible, "Had Voltaire been now alive he would not have ventured to put the sneering question, how and out of what materials the Hebrew lawgiver could write the Pentateuch;" a question by-the-bye, that the Bishop of Natal borrows from him; "for," says this writer, "it is proved that the papyrus was in common use for writing in his day; nor would he have tauntingly asked how, after an interval of a thousand years, Hilkiah could find in the temple of Jerusalem the autograph of the law; for writings and contracts on papyrus as old as the days of Pharaoh still exist, and are still legible. Nor would he have insinuated against Ezra the charge of having forged the Sacred Books." Voltaire is not half so bad as the Bishop of Natal in this respect; because the Bishop of Natal says, it was Samuel that wrote the Pentateuch, and that he collected a lot of floating traditions and fables, and pieced them together. Voltaire did not go so far as that. We know that Ezra did collect and arrange the Sacred Books, and probably added here and there, what we can detect, the modern name of an ancient city. Ezra, however, was an inspired man. Voltaire admitted that Ezra did so; but he says that Ezra forged the books, which is a very different thing. "Nor would he have insinuated against Ezra the charge of having forged the Sacred Books which he collected; for the written and monumental history of Egypt so coincides with these books in dates and facts as to show that they were not the work of imposture." And Benjamin Constant, an eminent French writer, well says, "He who would be gay with Voltaire, at the expense of Ezekiel and Genesis, must unite two things, which will make his gaiety sufficiently melancholy—ignorance the most profound, and frivolity the most deplorable."

And let me give, in drawing these remarks to a close, a most impressive extract from a sermon preached by one, with whose ecclesiastical sentiments in many respects I do not agree—for High Churchism, I think, has just its reaction in Rationalism—I mean the present eloquent Bishop of Oxford. He says, in one of his sermons, most eloquently and impressively, "I can tell you of an overshadowing grave which closed

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in on such a struggle and such an end" — the doubter's end he is speaking of—"as that at which I have glanced. In it was laid a form that had hardly reached the fulness of earliest manhood. That young man had gone, young, ardent, and simply faithful, into the tutelage of one, himself I doubt not, a sincere believer, but who sought to reconcile the teachings of the Protestant Church, in which he ministered, with the dreams of Rationalism. His favourite pupil learnt his lore, and it sufficed for his needs while health beat high in his youthful veins. But on him sickness and decay closed early in; and as the glow of health failed, the intellectual lights for which he had exchanged the simplicity of faith began to pale; whilst the viper brood of doubts which almost unawares he had let slip into his soul, crept forth from their hiding-places, and raised against him fearfully their envenomed heads. They were too strong for him; the teacher who had suggested the doubts could not remove them, and in darkness and despair his victim died before his eyes—the doubter."

Biography.

MR. WILLIAM WILLWAY.

Sketch read by Rev. W. Rose, at the close of a discourse, Sunday, February 28th, 1864, in Gideon Chapel, Bristol.

In sitting down to pen a few remarks of a departed friend and fellow-traveller, I wish it to be distinctly understood, that I do not adopt the method for the purpose of eulogising the dead, but in gathering up a few fragments respecting those who die in the Lord, my object is two-fold, viz., to glorify God, who, in the riches of His grace, proves the faithfulness of His own character, and the unchanging nature of His love, in loving His children to the end; and, secondly, to encourage and strengthen the faith of His disciples who are still in the world.

The late William Willway was born in July, 1790. It was his privilege to have Christian parents, who trained up their family in the fear of the Lord, and who had the happiness of seeing the subject of this brief sketch in early life a disciple of the meek and lowly Saviour.

Of his early history I can, in the nature of things, know little more than what has fallen from the lips of some members of the family in conversation, as I did not come to reside in this city until March, 1854.

In the year 1856, I was first brought intimately acquainted with him, and this was in consequence of a fall he had, by which his leg was injured, and which caused him to be laid aside for some weeks. During his indisposition, I had, by *request*, *frequent* opportunities of seeing him, and amongst the various conversations we had together, I advised him *to leave off all stimulants*, which he willingly acceded to as a *trial*; and after his restoration to health and soundness, so fully was he convinced of the value and utility of the principle, that he *never* returned to it again, and in the month of August of the same year he signed the temperance pledge, and always after expressed himself better in *health*, better in *pocket*, and, above

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all, better in *spiritual things*. I mention this, because some persons have said that when an individual has been used to them for many years, to deprive them altogether of their use, would endanger their health, if not their life; but here is a man, at the age of 65 or 66 years, better from the adoption of the temperance principle in every sense of the word. . .

The affliction just referred to was a time of *renewed dedication* to the Lord, which was manifest on the return of health to all connected with him. He frequently referred to the fact that prior to it, he had been the subject of much lukewarmness of spirit, and a lack of spiritual enjoyment, though those around him might not have detected it, but which, in answer to earnest prayer, was graciously removed, and he was brought out of the furnace as gold purified.

He frequently told me his health was decidedly improved by his *total abstinence*, whilst the amount saved was devoted to the afflicted, the poor, and the cause of Christ; and after some time, he told me, "the last six years have afforded me more *real* enjoyment, and better health, than any six years of my previous life."

In the month of January, 1852, it pleased Almighty God to call away from this world his beloved wife. The stroke to him, as well as to his family, was very severe, and he would frequently say, "*My earthly prop is gone!*" But this affliction was truly sanctified, for it lead him to lean upon *His* arm who alone could sustain him.

It may truly be said of him, he was a man of prayer. Besides his morning and evening devotions, he used to spend three or four hours every day in reading the word of God and prayer, and I may add, that not only his beloved family, but *all* who were engaged in the business, had a place in his petitions at the throne of grace, as well as the Church of the Lord Jesus Christ. One part of his prayer was, that nothing in his life and conversation might prove a stumbling-block to others, but that he might meet them all in heaven.

I now pass over much that might be said, to his *last* affliction, which, though severe at times, was of comparatively short duration. He was taken really ill on the 31st of January last. It commenced with rheumatic gout. His sufferings were at times *very severe*, so much so, that he was unable to move from one position to another without excruciating pain; yet he was never heard to murmur at the dispensations of Heaven. At times he would say, "*The Lord's hand is upon me:*" and then he would add, "*It is all right with my soul.*" During his affliction, he besought those around him to seek the Lord fully in health, and added, "If I had not done so, it would have been of no avail to me now. What a position I should have been in without Christ! What can they do who leave it until the eleventh hour! but I feel,

'Jesus can make a dying bed
Feel softy as downy pillows are.'"

During his affliction, he spent long nights in prayer, and so earnestly did he plead with the Lord, that some of the members of the family ventured to say they were afraid he would exhaust himself, when he replied, "I could not bear this pain without *constantly* asking for grace and strength." The enemy of souls was only once allowed to assault him, but he wrestled until he obtained the victory, and said to one dear to him, whether he lived or died, he was the Lord's, and should live or die in charity with all.

His beloved family, and his medical attendant, did not anticipate that his affliction would end in death, until the day preceding it, although he had said to one of them, that the impression upon his own mind was that he should not get better. Acute bronchitis set in on Saturday, the 13th February, and he sank rapidly, for on the following afternoon (Sunday) about 4.30, his happy spirit took its flight.

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I feel I must not close this brief account without referring to some of the last hours of his life, and my communication is from his nurse, who was privileged to watch over him during the night. She informed me, that about one o'clock on Sabbath morning he offered up a most beautiful prayer, which consisted of three parts. In the first part he took a review of his past history, thanking the Lord for His manifold mercies and goodness to him; the second had reference to His rich mercy and grace to him in Christ Jesus; and the third to the efficacy of the blood of Christ in cleansing him from all sin; and such a view of it was given him as to cause his soul to revel in the thought that its power should never be lost, so that he broke out in the strains of praise with the poet, and exclaimed:—

"Dear dying Lamb, Thy precious blood
Can never lose its power,
Till all the ransom'd Church of God
Be saved to sin no more."

And then he paused, and appeared to rest for a little time, but the stillness of the night was interrupted by his breaking forth into another earnest prayer; but this prayer was for his beloved family, and all who were engaged in the establishment. "This prayer," says my informant, "was of the most touching character." First, he prayed for all his dear *children*, that they might meet him in heaven, and then for his beloved *grandchildren*. "Lord," he added, "Thou knowest their names, their residences, their states of mind, the secrets of their hearts, as well as their circumstances, better than I can tell Thee; but, Lord, I beseech Thee, bring them *all* to the Saviour, that we may *all* meet in heaven at last, for Christ's sake." He now appeared as though he had offered his *last* prayer, and from that time little of anything around him appeared to engage his attention.

About 7.30 on Sunday morning, I received a note to say he was much worse. I hastened to the chamber where the good man closed his earthly mission, or pilgrimage, and felt the truth of the poet's remark, that it was "*just on the verge of heaven.*" In the room I found some of his sons and daughters and grandchildren, with the nurse and domestic. On either side the dying bed stood a beloved daughter, watching anxiously to attend to any little thing he might require. One of them said, "Here is Mr. Rose, father." I went on one side of the bed and spoke to him, but there was no response, and I feared I was too late; but on my going over to the other side, he recognised me at once, and there was such a welcome smile as filled my soul with pleasure and gratitude that I was in time. He answered several questions which I put to him most satisfactorily, and my spirit rejoiced in God my Saviour, as he bore testimony to the efficacy of the blood of Jesus, the happiness he enjoyed, and the peace he realised. I spent a short time in prayer; it was an hallowed season. I then took a farewell leave of him. He took my hand in his, and with a heavenly smile spake of going to be with Jesus. I left him surrounded by his sorrowing family, with the words of Solomon on my mind:—"Whatsoever thy hand findeth to do, do it with thy might," &c.—Eccles. ix. 10.

About one o'clock, when his eldest daughter was repeating:—

"Nothing in my hand I bring;
Simply to Thy cross—"

he stopped her, and said with emphasis, "I cling, I cling!" I visited the dying servant of the Lord in the afternoon, but he had no power to speak, for the hour of his departure was at hand. I saw some of the death-struggle, and before six o'clock, received the intelligence that at 4.30 his happy spirit took *its* flight "to be for ever with the Lord."

I cannot close this brief sketch without addressing a few words to the members of the family, several of whom are present. To you, be-

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ved friends, I would say (as well to those who are absent), I congratulate you, that though you are re in sorrow, you sorrow not as ose without hope. It is right to l, and even weep, on such casions, for Jesus wept at the ave of Lazarus. To the children esent: permit me to remind you at your beloved father is not lost, t gone before, and having entered e haven of rest, he will be ready welcome you, whenever it shall lease our Father and our God,

"To land you on that peaceful shore,
Where winds and waves distress no more."

ep near to Christ; live for Him d to Him, and the result will be rious. But to the grandchildren ow me a word or two. My dear ng friends, you loved your grandher fondly, and I wonder not at , for he was ever sunshine toards you, and you cannot but feel loss; but, however keenly you feel it, let me beseech you er to forget that his last audible yer was for *you*—yes, for *you*—ich I need not repeat, except the ing sentence, which was, after rring to your parents, "Grant, d, that we may all meet—an unroken circle in heaven." I feel as hough your every heart was reponding to that prayer with a earty Amen! and my inmost soul plies, "So let it be, O Lord our d." Permit me, however, to remind you, that if it be so, you must be born again, repent of sin, and believe in the Lord Jesus Christ as the only Saviour. It affords me much joy of heart, that some of you are already in the way to heaven, while others, we fear, are not.

"To Jesus may they fly,
Swift as the morning light;
Lest life's young golden beams should die
In sudden endless night."

I perceive there are present also some who have for years been engaged in the establishment. Your late employer has succumbed to the stroke of death, but his earnest desire was that you might share with him the bliss of heaven. The same Saviour which he served, invites you to the Gospel feast: may you be led to embrace the invitation, by fleeing to the cross of Christ and believing in Him, then shall you sit down together with him at the marriage supper of the Lamb in heaven.

To the members of the church and congregation the voice of God is heard from the newly-made grave of our departed friend and brother, "Be ye therefore ready also, for in such any hour as ye think not, the Son of man cometh." Let the motto of the Saviour be ours:—"I must work the works of Him that sent me while it is day, for the night cometh when no man can work."—John ix. 4.

Household Hints.

CHARITABLE OBJECTS.

OSE who have to raise the money the support of charitable objects, ow well what it is to be both footsore l heartsick—so difficult do they d it to arrest the tide of selfishs, and turn a little stream into channels of benevolence. Sometes, utterly failing of success, y have recourse to means they would not so willingly adopt. For instance—the funds of a hospital are low; the humane, as well as the religious, ought to help in this; it is a debt everyone owes to humanity. A general appeal must be made. The preachers exert their talents from the pulpit; they exhort and entreat. The collectors go their

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rounds from house to house, to make individual appeals; and find almost every purse short, and every tongue prepared with an excuse. The preachers and collectors count up the aggregate sum—it is insufficient—something else must be devised—and a splendid Ball is announced, under the highest patronage. Ah! now, these people can find another purse. Let them dance, and dress, and hear fine music, they can easily find the money for the ticket, and all the expensive etceteras beside. The money is raised now, unless, as it often happens, the friends to the hospital have been compelled to spend too much on brilliant attractions and decorations.

Conversing with an old friend, whom I had not seen for some years, I inquired after a family with whom I knew she used to be intimate. She said they called upon each other now, but had ceased to visit, as she could not afford to give parties, or entertain them as they entertained their friends. She then gave me a description of their parties, after which, I could readily understand, as this family was not wealthy, why, they never had anything to give to the poor, and were almost affronted if they were appealed to.

Mr. Smedley, in writing upon diet, as connected with health, and the injurious effect of luxurious living, gives a humourous account of a dinner party, at which he was a guest, and making allowance for some change in the fashion, which has introduced a more refined epicurism, it is so like those described by my friend, that I am tempted to make extracts from it.

He says, "The party was at a gentleman's house, in the country. It was on a cold winter's evening, about ten years ago (probably more than twenty now); snow on the ground, and a severe frost, provisions and work scarce, and a time of unusual suffering among the poor. After we had assembled in the drawing-room, before dinner, the conversation turned on the topics of the day, and amongst other matters, on the great distress of the people around. The gentleman said, that he had that afternoon visited the house of an old man, who lived near him. He saw a pot on the fire with something boiling in it. He knew the old man was very destitute and he asked him what he had in the pot. He replied he should not tell him. The gentleman went to the fire, lifted up the cover, and saw the pot filled with turnip-tops, or leaves, which the old man was cooking for his only meal that day. This, of course, was heard with some expressions of sympathy by the assembled party, especially by the ladies. It was, however, too distressing a subject to dwell upon, and so, after a little chat, on more agreeable subjects, the servant announced the welcome summons to dinner; and away we went, the gentleman with a lady on his arm, into a large and well-lighted dining room. A tureen of soup and two fine cod-fish were on the table, with various sparkling decanters of long-necked bottles of wine, which annihilated every recollection of the turnip-tops. After a short grace we fell to in earnest. Some of the rich white soup, made principally of cream, stewed veal, and fowl, almonds, vermicelli, onions, sweet herbs, &c., and some the cod-fish and oyster-sauce, dispatching one or two glasses of wine with the soup. Next followed roast beef and boiled turkey, with rich white gravy sauce, and delicate *entremets* of various kinds, and all varieties of vegetables *except* turnip-tops. Sherry and sparkling Moselle wine gave quickness zest to this course. Many a pleasantry, sally of wit, and interchange of pledges heightened the pleasures of good-fellowship; and as it was in the house of a religious professor, and some highly reputed religious persons being present, I believe we felt as I did, heartily satisfied with ourselves and the entertainment. It was now about seven o'clock—we had entered the room about six—there was much to do yet. After the beef and turkey were removed,

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pheasant, a hare, and a brace of partridges were uncovered, with all their varied accompaniments. Wine, of course, was from time to time supplied by the servants, who kept a sharp look out on empty glasses, making it rather difficult to remember how often they had been emptied. The next course consisted of rich plum-pudding, brought on blazing, custards, delicious tarts, creams, trifles, jellies in pyramids, and sweets in various ornamental forms, according to the extent of the hostess's talent for invention. Champagne was now served, and I well remember, from the butler not having guarded his bottles from the ice were cold, several of them were opened, and taken away, not being drunk "up"—these cost 6s. 6d. a bottle. Again the table was cleared, and celery, cold and toasted cheese, with maccaroni, and tankards of iced ale were introduced; and then again a short grace was said. But we had not done yet. Fresh decanters of the best wine were now brought on, with fruits of various kinds, brandy, cherries, biscuits, guava jelly, preserved pines, walnuts, almonds, &c. After the first round of the bottle, the ladies retired, and we sat chatting on various topics, sipping our wine, and helping ourselves to fruit as fancy inclined; the feast and fellowship, with so many good people present, and the nicely warmed room, made us quite forgetful of the man with his turnip-tops for his dinner and supper; and when after a cup of coffee and a small glass of liqueur, we went into the drawing-room, to the ladies, we found all still *couleur de rose*. We supped our tea, enjoyed the usual amusements of the evening, and took our leave about eleven o'clock to our homes; there arrived, we said our prayers, asking God to 'give us day by day our daily bread; lead us not into temptation, but deliver us from evil'—and those slept, who could."

I will conclude this letter with two very suggestive contrasts. It is recorded that, when the yearly income of that devoted Christian, John Wesley, was only £30, he lived upon £28, and gave away £2; when it increased to £40, he gave away £12; when to £60, he gave £32; and when it continued advancing to £100, £120, his own wants were still satisfied with £28, and all the superfluity went to the cause of His Master and his Master's people. It has been calculated that he gave away during his lifetime, £30,000. His record is on high, and his praise is still in the churches.

And there was "Katy, the old coloured woman, who earned her own livelihood, who sold cakes from day to day; who in her lifetime took forty children out of the poorhouse, and taught them trades, and bound them out in places of prosperity; who took no airs upon herself; but lived on the abundance of her poverty." Oh! noble king's daughter. Thy works shall follow thee! and "Thou, that art doing noble things, and asking no praise; thou, that art living to do good, and be like Christ, and bear His cross, and walk with Him in sorrow—go up—Christ waits for thee."—*Poor Brother.*

THE YOUNG WIFE.

Some few weeks after the events related in my last chapter, when autumn had begun to "lay here and there a fiery finger on the leaves," and the fields were dotted with sheaves of ripened corn, Miss Weston was returning from a solitary ramble, in which she had been trying to get rid of some passing vexation caused by Kate's carelessness and Charlie's mischief over their lessons in the morning. Not many shadows darkened the sunshine of Edith Weston's quiet heart, but she was only mortal, reader, and had her troubles as well as you or I. This afternoon, however, she had apparently left them all on the bright breezy moorland, for she was returning with a step a good deal lighter than it had been when she set out, and eyes, as well as cheeks, brightened with fresh air and rapid exercise. She had not been alone in her walk. An unseen

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presence had been with her in the silence of the "everlasting hills," and her spirit was calmed by communion with her heavenly friend. Passing a neat little cottage which stood on the road-side leading from the moor to the village in the valley, she stopped and knocked at the door, struck by a sudden thought that she would call and inquire after its mistress, an old scholar, who had lately married and settled there. She opened the door herself, and Miss Weston could not help noticing that her face showed signs of recent tears. But she seemed very glad to see her visitor, and led the way into a spotless kitchen with evident pleasure. Miss Weston supposed that work must have been done in it at *some* time of the day, but now there was not a sign of it to be seen, except some sewing which lay on the table. In truth that little kitchen was a picture pleasant to behold. Fire burning as if it rejoiced in its perfect freedom from all dead cinders and ashes; hearth neatly swept; floor cleaner than many a table-cloth; clock-case shining like mahogany; tins glittering like silver. Miss Weston's quick eye noted all these things at a glance, and she sat down to rest with great satisfaction.

"You have a nice comfortable home, Agnes."

"Yes, ma'am, I've a deal to be thankful for," Agnes replied; but her voice did not sound very steady, and she busied herself about the fire to hide one or two tears which *would* fall.

"You were busy sewing," Miss Weston remarked, somewhat at a loss how to proceed; "I daresay you found your husband's shirts wanted looking after; he has had no one to sew for him for a long time. You've got a piece of stout strong calico; may I look at it a moment, please? My mother was wanting some of that kind."

And Miss Weston rose, and walked to the window, partly to examine the calico, partly from a delicate womanly wish to allow her hostess time to compose herself. But when she turned round again she found her crying bitterly, without any attempt at concealment.

"Why, Agnes, what *is* the matter? You must be in some great trouble. Can I help you in any way? You used to trust me, you know, when you came to the Sunday-school, and we walked home together sometimes."

"It isn't anything, ma'am, worth speaking of; I'm sure I needn't cry about such a trifle, but I was so vexed and ashamed of myself, I couldn't help it."

"Well, I won't ask you to tell me, Agnes, unless you quite like; but, perhaps, my mother or I might be able to help in some way.

"Oh, ma'am," interrupted Agnes, "you'll say I'm very foolish, but I'll be obliged to tell you now, or else you'll maybe think it's something very bad, perhaps that Thomas isn't kind to me, and indeed he is, for a better husband couldn't be, and he never drinks, and comes home as reg'lar as the clock."

"I'm sure of that, Agnes," said Miss Weston, half smiling at the young wife's jealousy for her husband's honour; "but come, let me hear what is the matter. You know the old rhyme," she added, smiling—

"For every evil under the sun
There's a remedy, or there's none;
If there is one, try and find it,
If there isn't, never mind it."

"Well, ma'am," said Agnes, "I thought after I'd got the house all put to rights, and all things sided and comfortable, I'd just look after Thomas's shirts, as you said, and when I came to see, I found he wanted some new ones; so I got some calico last Wednesday, at market, and I thought I'd have them cut out this afternoon. I did not like to ask anyone to help me, for I thought I could manage myself, but I never was much of a sewer, ma'am, and I never made a shirt in my life; so when I came to try, I hadn't the least notion how to begin, and I've wasted a deal of stuff, and I *can't* get them right;" and the poor girl,

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for she still was but a girl, looked mournfully through her tears at the heap of calico on the table.

"Well, never mind, Agnes," said Miss Weston, cheerfully, "you're not too old to learn, you know; now suppose I give you your first lesson in cutting out;" and Edith pulled off her gloves, and took scissors in hand, and entered into explanations about gussets, and gathers, and sleeves, and wristbands, which would have rejoiced the heart of a housewife of the olden time; for Mrs. Weston always insisted that her daughters should be taught plain sewing and cutting out, before they were allowed to learn fancy work of any kind whatever. Agnes, who was by no means, as the Scotch say, "slow at the up-take," laid up in her mind many valuable hints for future use, and soon had the satisfaction of seeing the pile of shirts neatly folded, and ready for making.

"I suppose you can do crotchet work, Agnes," said Miss Weston, presently, when they had finished.

"Oh, yes, ma'am, and embroidery, too," said Agnes, brightening up; and, opening a drawer, she displayed many dainty specimens of her skill, which the visitor duly admired.

"But don't you think," she said, smiling, "that it would have been a great deal better if you had learned to make shirts, and knit stockings, instead of doing what would be of so much use to you? and then, you see, you would not have got into the trouble you were in to-day."

"Yes, ma'am, I see it all now; I wish I'd minded it when I was younger, but I got my mother not to let me go to the village school, where they only teach plain work, because some of the girls were going to Miss Edger's, and we learnt what we liked."

"It is not too late yet to improve, yes, but I do wish the girls in our village could see the folly of neglecting the only things that will be of any use to them when they come to be wives and mothers of families. It is really a disgrace to a woman not to know how to use her needle; it causes so much waste and discomfort, and often so much unhappiness, too, that I can't help feeling very strongly about it; but I am not afraid for *you*, Agnes," she added, smiling kindly, "for I see you are on the right track now, and will not rest till you can both make new things, and mend old ones."

"I'll try, ma'am; it's pleasanter to make, a great deal, than to mend."

"Ah, yes! I know that, but the mending is quite as important in its place. It's a slovenly, wasteful plan to let things wear on without ever putting in a stitch, as too many do. There's no disgrace in a neat darn, or a well-contrived patch, but there *is* in a hole."

"Some of the girls grumble that they're not allowed to learn fancy work at the school," said Agnes.

"Well, can't you try and show them, from your own experience, what a mistake they are making? You know a good many of them."

Agnes promised to use her influence, and Miss Weston was just about to take her leave, when the young housekeeper offered to show the other room of the cottage, with its neat bedstead, and pretty-looking chest of drawers.

"I had a few pounds in the Savings' Bank, ma'am," she explained, "that I had got together out of my wages,—I was kitchen-maid at the hall, you know,—and that helped to get things comfortable."

"I'm so glad to hear it, Agnes; I am sure you must have found the benefit of your savings when you came to furnish a house;—that's another thing I wish you could persuade some of the girls to do—to put by, if only a few shillings every half-year, instead of spending all their money in dress and finery. If they once begin, they will always be wishing to add to their stock, and if it is put into the saving's bank it will multiply itself."

"Yes," said Agnes, smiling; "I never missed it at the time; it was only wearing a bonnet two years instead of one, or something like

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that, and when I came to draw it out, I was quite surprised to find I had so much."

But now the lengthening shadows warned Miss Weston that she must not linger, and, with a pleasan "good-bye," and a promise to ca again soon and see how the shirt were getting on, she left the cottag and hastened homewards.

Miscellaneous.

MEMORY.

Overburthen not thy memory, to make so faithful a servant a slave. Remember Atlas was weary. Have as much reason as a camel to rise when thou hast thy full load. Memory is like a purse, if it be over full that it cannot shut, all will drop out of it. Take heed of a gluttonous curiositie to feed on many things, lest the greedinesse of the appetite of thy memory spoyl the digestion thereof. Spoyl not thy memory with thine own jealousie, nor make it bad by suspecting it. How canst thou find that true which thou wilt not trust? Marshall thy notions into a handsome method. One will carrie twice more weight, trust and packt up in bundles, than when it lies untowardly flapping about his shoulders.—*Fuller.*

A BEAUTIFUL REPLY.

A pious old man was one day walking to the sanctuary with a New Testament in his hand, when a friend who met him said—

"Good morning, Mr. Price."

"Ah! good morning," replied he; "I am reading my Father's will as I walk along."

"Well, what has he left you?" said his friend.

"Why, he has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting."

This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.—*Bible Record.*

THE NOBLEMAN'S FOOL.

Bishop Hall relates that a certain nobleman had a fool, who one da so amused him with his wit, that h gave him his cane, and told him whenever he could find a great fool than himself, to bring it to him. In process of time nobleman came to die, and, sen for his attendant, bid him farew "Where is your Lordship going asked the fool. "I am going another world," was the re "And when shall you return?" I am never to return." "No!" the man; "then has your Lord made any preparation for the ney?" "Alas! I have not." take back your cane," said the "for never could there be folly great as that!"

ENVY.

Envy is the hatred of another felicity: in respect of superiors because they are not equal to them in respect of inferiors, lest he should be equal to them; in respect equals, because they are equal them: Through envy proceeded fall of the world, and the death Christ.—*S. Augustine.*

ANGER.

Anger is the most impotent pa sion that influences the mind of ma it effects nothing it undertakes; hurts the man who is possess by it more than the object again which it is directed.

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Cabinet.

ESAU AND JACOB.

BY THE EDITOR.

Of all brotherhoods known to the Jewish economy, the most remarkable is that of Jacob and Esau. The inspired narrative concerning them is replete with the deepest interest. The conduct of Jacob to Esau, on every ground was reprehensible, as fraught with deception and robbery, and exposed him to eminent peril from the hand of his injured brother. Never was murder more resolutely purposed, and nothing but a special Providence prevented so terrible a catastrophe. Esau revolved the fearful crime with the utmost composure; settled, gloomy malignity took hold of him, and nothing could have removed it but the destruction of the supplanter. The feelings of his mother must have been such as it is difficult to conceive. She prompted the evil; and had the young man been slain, the horrid sight which would have met her eyes would have been the simple fruit of her crooked, cruel, and treacherous policy. Jacob's flight instrumentally saved him. That flight was connected with the fulfilment of certain predictions, and the accomplishment of the Divine plans towards the favoured family. But Jacob was none the less guilty. With death staring him in the face, one course only was open to him—to flee from the land of his fathers, and seek refuge in a distant home. Behold him bidding adieu to his mother, and with his life in his hand, stealing his way amid darkness and terror, with a reproving conscience and a blighted character! He proceeds on his perilous way alone and unfriended, knowing none of the things which might befall him on his journey. No dwelling was near to receive him, nor hospitable board spread for his reception. There he is, the earth beneath him, the sky above him, weary and worn, lying down and glad to hide from himself his sins and sorrows in deep sleep. Proceeding from Beersheba he journeyed on to Haran, where he lighted upon a certain place after sunset, and taking stones he laid them as pillars, and then composed himself to needful slumber. That slumber came, but it came invested with wonders. It was the most remarkable period of his history, the crisis, in fact, of his being. Now, for the first

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time, the hand of the Lord fell heavily upon him, and Divine grace began to deal with his troubled breast. Having fallen asleep he dreamt, and the object presented to the eye of his imagination was a ladder planted on the earth, and its top ascending to the heavens, a ladder on which the angels of God went upwards and downwards. The Lord, in His infinite goodness, appeared above in the heavens, where He addressed the fugitive son of his servant Abraham, in language of a singularly cheering and assuring character. Instead of rebukes for the evil deeds he had done, he is forgiven, and he receives the most wonderful promises. He is assured that the land he lies on is to be given to him and to his posterity, who are to be numerous as the dust; he is to spread himself to the west, to the east, the north, and the south, and in him all the families of the earth are to be blessed. Withersoever he may sojourn, the God of his fathers is to protect him, and at a future period bring him again to that land: he is neither to be left nor forsaken.

Both the manner and the matter of this communication are wonderful. Notwithstanding these sublime figures, there was yet in the matter itself simple facts, things quite comprehensible. The language implied, at a future day, possession of great power, an immense posterity, and great consequence amongst the sons of men. The key to this marvellous affair is to be found in a transaction long subsequent, and connected with the appearance on earth of the Lord Jesus. There can be no doubt, that it is Jacob's dream which the Lord has in view when he addressed Nathaniel, "Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." Here it may be considered, we have the interpretation of the vision of Jacob. The ladder is the Son of God, the Redeemer of a lost world. The passing to and fro of angels very aptly symbolises the restored intercourse between earth and heaven through the mediation of the Lord. Nathaniel was undoubtedly justified by faith, and he had consequently peace with God, as well as access unto that grace wherein he stood. He had what kings and prophets waited for without obtaining it—a clear insight into the economy by which the two worlds are now bound together, believers enjoying the benefit of that friendly intercourse which sin had put an end to, but which has been restored by the incarnation and death of the Son of David. It may well be supposed, that the Lord Jesus, in addressing His new disciple, referred to the

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mind of Jacob at Bethel. Nathaniel had as undoubted a claim to the sonship of Israel as his forefather, and he had a right to expect such great things as those indicated by the Divine Master. The tribute paid to the integrity of Nathaniel deserves particular notice: He is "an Israelite indeed, in whom there is no guile," a principal element in the character of the true child of God. Jacob himself had been eminently guileful, but his guilt was forgiven and provision was made by the grace of God against his posterity walking in his steps. The solemn oracle of the New Testament is, that "there is now no condemnation to them that are in Christ, who walk not after the flesh but after the spirit." Change of state and change of character always go hand-in-hand. Whoever has a title to heaven has a meetness for it: the title is complete at once as a free gift of God. The meetness increases progressively by the working of the Divine Spirit in the soul of the saved.

There can be no doubt, then, that Jesus had in view the vision of Jacob when he addressed himself to Nathaniel, in the language already quoted. The Lord put himself in the place of the ladder as "the way, the truth, and the life;" the medium of communication between heaven and earth, and He announces the reconciliation of man to God, and the opening of the arms of Divine love to receive the returning prodigal. This is the only conclusion, and in drawing it no strain is put upon the Sacred Scriptures.

The whole subject, then, has a pleasing and a profitable bearing on the spiritual pilgrim, and upon the revived and encouraged believer. No sight is more pleasant to the spiritual eye than the sight of the scene "under the fig-tree," which is to him a house of prayer, a Bethel, the gate of heaven! There the Lord sees him, and sees only to love, protect, and comfort him. So circumstanced, the command is to open his mouth wide with the assurance that God will fill it with the treasures of His house, the good of His chosen. Believers cannot look for too much. He with whose promise they have to deal will do for them exceeding abundantly above all that they can either ask or think. Nor is this all: in proportion as mercies are improved they will be multiplied; to those that have shall be given, that they may have more abundantly. He will be not merely a hiding-place, but a light and a joy, an exceeding great reward.

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THE BEST RESOURCE.

"Men ought always to pray, and not to faint."—LUKE XVIII. 1.

THESE are the words of Jesus, the Divine Son of the Father. Gathering the people about Him, He taught them as He was wont, by a striking and appropriate parable, that "Men ought always to pray and not to faint."

Observe: *Who* are the subjects of this approved, enforced duty. They are "*men*;" that is to say, God's rational, intelligent, immortal creatures in this world. "*Men* ought always to pray;" whether they be poor men, or wealthy; tried men, or comforted; prospered, or in adverse circumstances. In all situations, conditions, and places, men may pray; men should pray. Christ says so in the above text; and our relation to God, and dependence upon Him, render it obvious, proper, necessary, and indispensable "always."

Do *you* pray, my dear friend?—do you recognise your obligations in this respect? and are you in the habit of performing this branch of "your reasonable service" towards God, in whom you live, and move, and have your being? If you are a *praying* man, you are a *benefited* man. Prayer discharges care; pacifies the spirit; prevails against evils; and conquers unbelief, Satan and his agents. Prayer reaches God's ear; moves His hand; calls down gracious replies; and calls forth wonderful providences! Prayer is God's appointed means of communication with heaven. More can be done through prayer than by any means else in a man's power. It broke asunder the fetters, and burst open the prison doors of Peter, to the joy of saints.—(Acts xii. 5—16.) It brought Jonah forth out of the fish's belly; placed him upon dry ground; and caused him to sing "Salvation is of the Lord."—(Jonah ii. 9—10.)

Yes: do you *pray*?—bending your knees before "the throne of grace?"—speaking out of your heart *unto* God?—breathing forth your soul in desires after Him?—in supplications *unto* Him?—in fellowship with Him? Prayer is more than manner, more than form; words may seem to burn on the lips, but the heart may have no warmth within. True prayer comes out of the heart; welling up from the depths of the soul, in a flood of earnest, gushing importunity; and with the striving steadfastness of wrestling Jacob, who said to the angel, "I will not let thee go, except thou bless me."—(Gen. xxxii. 26.)

"Men *ought* to pray."—They ought, for many reasons. Men are fallen, guilty, ruined sinners; and they must obtain pardon and grace from God through Christ, or they cannot be saved. They are constantly exposed to temptations, evils, and enemies; for deliverance from all which they "ought to pray," and must pray, if they will not perish. Oh! it is a sad thing when men look not up to God, in the spirit of humble, worshipping, adoring praise and prayer. Receiving all from Him,

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and yet never acknowledging His goodness, who supplies their wants; and who only preserves their lives. How great the danger too, and the enormity of their sin in His sight, who call not upon His name! Prayerless characters are of all men exposed unto calamity, and open to the judgments of God. Hence the solemn language of the prophet Jeremiah (x. 25), "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." "The *curse* of the Lord is in the house of the wicked: but He blesseth the habitation of the just."—(Prov. iii. 33.)

"Men ought *always* to pray:"—every day—every hour—"*alway*." Prayer may never be dispensed with, but, must continually be resorted unto, till we shall arrive to heaven's gate, and enter into the joy of our Lord. We need "*always* to pray," for we can never do without God's grace. We cannot meet one foe, bear one trial, resist one temptation, or have any affliction sanctified for good, without prayer. Oh! what powerful allurements the world still has for us! What force sin has in us! How strong in-bred corruptions! and how weak are we in our own selves! Every Christian feels he needs to say—

"Weaker than the bruised reed,
"Help I every moment need."

It is said by the Evangelist, that Christ "knew what was in man."—(John ii. 25.)

Yes; He knew all his infirmities; all his propensities; all his necessities; his cares, troubles, afflictions, bereavements; his living combats, and his dying conflicts. He knew what grace every poor believer requires to exercise faith, to war a good warfare, to resign darling objects, to survive earth's storms, and to rise above the world's snares and sorrows;—in fact, "through much tribulation to enter into the kingdom." And knowing that only His own heavenly, succouring, upholding, sanctifying, redeeming grace, can enable any to persevere unto the end, He said, "Men ought *always* to pray;"—breathing their soul's supplicatory and longing desires unto God, as a man breathes the air for life; as Montgomery remarks—

"Long as they live should Christians pray;
For, only while they pray, they live."

Every event, therefore, taking place without, every want also felt within, echo the Saviour's words in the text, "*always* pray." And this, be it observed, is not only the duty, but equally the privilege of the believer. He has *always* a God to come to; a loving Father to speak unto; a precious fulness of grace to apply unto. The Holy Spirit is promised, and a sympathising Saviour is attentive to his call. *Always*, whenever he feels His need, he may come with humble boldness unto the mercy-seat; and, as every prayer will there be heard, and every want be there relieved, it is his encouragement "*always to pray*." "Praying always" is the Scripture representation of the spiritually-minded (Eph. vi. 18); "Pray without ceasing, is the inspired command (1 Thess. v. 17.) Whilst the comforting assurance of the great

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Apostle is—"In every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."—(Philip iv. 6, 7).

Always "*to pray;*" not dictating to God, but humbly submitting our requests before His divine footstool. Asking, not in our own name, but in the name of Him who is our "Advocate with the Father, Jesus Christ the righteous"—(1 John ii. 1) And praying in such a manner—with such trust, confidence in God, and love, as to be willing to accept the answer in whatsoever way it may please Him to reply unto our prayers, and however much it may disappoint our hopes and expectations. "Always to pray"—cherishing a deep sense of our personal unworthiness; relying on the merits of Christ; pleading the promises, and seeking the help of the Holy Spirit, "For, we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered"—(Rom. viii. 26.) Such is the way in which men ought "*to pray*;" and, to "pray *always*."

The Saviour does not mean in the text, it is necessary for us to be upon our *knees* always in prayer: this would be insupportable and impossible. There are special times when such a reverend posture is proper—as at the family altar; in our devotions in the closet; in the social circle; and, it may be, in the sanctuary. Nor does the text intend that men should always be *audible* in their supplications, and verbally express their wishes. We may pray anywhere, and at any moment, by the lifting up of the heart to heaven, as Nehemiah before the king, in whose presence he stood troubled. "So I prayed to the God of heaven" (Neh. ii. 4); that is, he sent up a silent ejaculation to the Almighty.

Thus, prayer may be adopted anywhere, and is adapted unto all our circumstances at all times.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire,
That trembles in the breast.

"Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

"And He that searcheth the heart knoweth what is the mind of the spirit, because He maketh intercession for the saints according to the will of God"—(Rom. viii. 27.)

A word of gracious encouragement is added in the text—"*Not to faint.*" He, the Exemplar of the saints, the blest example of prayer, who spent whole nights in its exercise, says, "Men ought always to pray, and not to faint."

"Cold mountains and the midnight air
Witnessed the fervour of His prayer;
The desert His temptation knew,
His conflict and His victʼry too."

The Saviour adds this direction as an injunction against giving place to any discouraging circumstances, as they may seem unto us: and to this end, narrates the story of a poor woman, who prevailed over an un-

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just judge, through her persevering supplication.

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city: and she came unto Him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me."

Now, it is with such determination of holy purpose, with such unabated perseverance before the throne of grace we should "continue in prayer." "Watch unto prayer." "Pray always, and not to faint." Our necessities take us to the mercy-seat; and, with the constancy which a sense of our need excites, we should seek and crave the blessings we would have. True prayer will prevail with God, and is therefore a reason why we should persevere. He is unlike this unrighteous judge, who granted the request of the widow only from a fear lest she should weary him by her frequent coming. God is good, kind, merciful, loving: He is emphatically "the hearer of prayer." He is on the "throne of grace," waiting to be gracious; and His promise is "Whatsoever ye shall ask in prayer, believing, ye shall receive.' Who then need to fear? Who is there that may *faint* with such means available—such access open—such promises given—such interest secured?

"Men ought always to pray and *not* to *faint*." Christian, your past experience—your present mercies, are in evidence that you should "not faint" under any circumstances. Adversity may try you, afflictions distress you, temptations buffet you, clouds be above you, and darkness round about you;—still you are not out of the hearing of God, nor beyond the reach of His mercy and grace to help—

> "Behind a frowning providence
> He hides a smiling face."

Trust in Him. Believe His word. "Pray"—"pray always." Pray and *not faint*. Alas! men are too apt to faint when trials last and prayer does not seem to avail. Only faith—faith in God, can combat discouragements and bear with delays. "I had fainted," said David, "unless I had believed to see the goodness of the Lord in the land of the living." With this faith he came to God, and waited on Him in humble hope; and the succour he received and the salvation he enjoyed, are assured unto all others like him, therefore, he adds strengthening words for the trembling: "Wait on the Lord; be of good courage, and He shall strengthen thine heart. Wait, I say, on the Lord."—(Psa. xxvii. 13, 14.) Answers to prayer may not indeed be immediate; but delays are not denials; and "God is faithful that hath promised, who also will do it." "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly

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fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint."—(Isa. xl. 29—31.)

Nor need the penitent sinner to faint either. Impressed as he may be with the sense of his great guiltiness, he is an object of special interest in heaven. Holy angels rejoice over a poor sinner on his knees, and say, "Behold he prayeth." "There is joy in the presence of the angels of God over one sinner that repenteth;" and sweet voices, commissioned by the Father of mercies, proclaim the gospel tidings. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—(Isa. i. 18).

Are *you* a contrite sinner? are you seeking salvation by grace through Christ? Oh, let no idea, of your unworthiness, nor any endeavour of the wicked one, deter you from the mercy-seat. He that came as the Friend of sinners to seek the lost, and died on the cross to save unto the uttermost, is your living Redeemer; and He speaks to you the words of gracious encouragement, to ask—to seek—to knock,—and *not to faint.*

Heavitree. E. B.

APPROPRIATING FAITH.

FAITH appropriates Christ's righteousness for our justification. Dr. Guthrie gives the following beautiful illustration of this in his "Sermons for the People."

"It is not by faith, but by Christ's righteousness, that we are justified. To illustrate this let me recall an incident in our Saviour's history. He is standing one day by the shore of Galilee, where the lake, dotted by the white sails of fishing-boats, spreads itself out at his feet, and over his head a sycamine throws its branches, yielding a grateful shade from the heat of the burning sun. To a prayer of His disciples, which we would all do well to offer—'Increase our faith,' He returns this remarkable reply—'If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.' Suppose that they, retreating to a safe distance, had tried the bold experiment? "Fancy this, and that the people with wondering eyes, saw the sycamine, as by whirlwind power, torn up from the ground, rise like a balloon, sail through the air with leafy branches and naked roots, till, having been lowered slowly down, it buried its roots in the bosom of the waters, and stood there upright, firm, green as its neighbours on the shore! Might they not have pointed to the tree, growing where never tree grew before, to say, see what faith has done! Yet faith had not done it. How could that, which is but a feeling in the mind, reverse the laws of nature, and, plucking up a mighty tree, plant its roots as firmly in water as when they were anchored in the soil, or matted round a rock. Faith accomplishes the work only by bringing into play the power of God; as, to use a humble comparison, even a child can turn a gigantic wheel by

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opening the sluice and letting the water on.

"While we are not saved by faith, it is through faith only that we receive the righteousness of Jesus Christ. A modern art may supply us with an illustration of salvation through the transference of righteousness from the Saviour to the sinner. Before you stands a bath, as it is called, a large vessel full of acid liquor. At one end, immersed in the fluid, hangs a sheet of silver; while above and passing from side to side, is extended a thread of metal, ready to be connected with a powerful battery, which, when I saw the process, was concealed in a room below. A vessel of common metal being produced, was hung on the wire and plunged into the bath, in which, I may remark, the fluid was so clear that you could see to the bottom. The wire on which it was suspended was then connected with the electric battery; and what happened? A very remarkable result. By means of the mighty though unseen agent that was thus brought into action, the particles of silver were taken from the sheet of it, and passing invisibly through the translucent fluid, were transferred to the vessel that had been immersed in the bath. No sound accompanied the mysterious process, no violent action, no sign of motion; the eye saw nothing but the dull metal beginning to assume a brilliant appearance, and in time, through what looked more like magic than common art, this base vessel shone in a coating of the purest silver. Such change, but far greater and more thorough, is wrought on the soul through the unseen and Almighty influences of the Holy Spirit, so soon as faith has established a connexion between the Saviour and the sinner. Righteousness is withdrawn from the former, and transferred to the latter. In the words of an inspired apostle, the believer puts on Christ—to stand before God covered with those merits, and justified by that righteousness which makes a sinner just."

THOMAS GUTHRIE.

The Counsel Chamber.

ADVICE, CAUTION, AND ENCOURAGEMENT TO TRACT DISTRIBUTORS.

BY THE REV. J. H. TITCOMB.

I SHALL divide what I have to say into five points. You needn't be frightened, my friends, I am not going to run off into the celebrated five Calvinistic points. Mine are very simple and unquestionable, I can assure you. 1st. *Be consistent.* You may depend upon it the world interprets your tract distribution as the assumption of more than average amount of piety. Now, for my part I think it right in doing so; and I think it also well that you should set before yourselves this high standard, endeavouring to be the "living epistles of Christ, read and

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known of all men." Remember that many eyes are upon you, and that long before the tracts you give are read by the persons to whom you give them, those persons peruse your own lives as their first and most important page. Hence, if there be anything at all in your lives unworthy of your Christian character, you may be sure you are being weighed in the balances of men and found wanting, long before you will be finally weighed in the balances of the Almighty. My first piece of advice to you, therefore, is, be consistent. Do not act like the rich man, who, while riding to church in his own carriage, was distributing tracts all the way upon the better observance of the Sabbath; or like the old lady, who took a cab one day to go to chapel—(for we must deal here with equal fairness, my lord, between church and chapel)—who, when she paid her fare, was greeted by poor cabby with the following reply:—"Lor, marm, if it wer'nt for such as you, we should all be in church together." Conduct like that will always undo the good you might otherwise accomplish. My second point is—*Be loving*; loving not only in spirit, but manner also. I remember an observation of Bishop Middleton's: "Manner is something with everybody, but it is everything with some." This is quite true. Good intentions are often frustrated by a harsh, unpleasant manner. Be loving, therefore, and gentle, kind and cheerful in your manner as you give away tracts; otherwise you will lose influence, and repel where you desire to win. Let me give you an illustration of this from a case which lately happened to myself. I was coming home from church one Sunday morning, when a man handed me a tract. I took it from him, saying, "Thank you, I shall read it with much pleasure. I have, however, just come from church, where I have been preaching the Gospel myself." To which he replied in an extremely off-hand manner, "Oh, clergymen often need tracts as well as other people." Well, I didn't doubt that. Still, it was not the pleasantest way of putting it—was it? Behaviour like this, my friends, is harsh and obtrusive, and not calculated by any means to forward the great object you have in view. Therefore, do be kind, and sympathetic, and loving. Never be domineering or obtrusive, but be polite and courteous, by which means you may, humanly speaking, be more likely to win your way, and glorify your heavenly Father. My third point is, *Be courageous*. I have no doubt this work often involves a great trial of faith. I know indeed, by experience, how hard it is to stand up manfully and give away tracts, or preach in the open air, at public executions and fairs, as I and my Sunday-school teachers have frequently done in Cambridge. But without this holy courage, brethren, it is impossible to plant the standard of the cross in the enemy's citadel, and fight as good soldiers of Christ. It is with the Christian warrior as with soldiers on the field of battle. Bravery is the price of glory. I once read of a council of war being held in Germany, where the commander was urged on no account to risk a battle, because the enemy had

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a strong park of artillery planted upon certain heights; to which the commander nobly replied, "My lord, he who fears the mouth of a cannon had better leave the field." In the same noble spirit, then, you must dare to be brave for the Lord; and never, by his help, shrink or become daunted in danger. Why should you, when you remember the Spirit who supports, and the great Captain of salvation who fights for you by your side? If you would win glory for God, therefore, never be afraid of marching up straight to your enemy's guns. God is very often much better to us than our fears. We are often dealt with by a loving Father far more lovingly than we expected. When we have feared to give away some tract, feared even insult or bodily ill-treatment, God in His providence has overruled it otherwise, enabling us to find friends instead of foes, and turning our anticipated curse into a blessing. I remember an illustration of this on board a German steam-packet. A gentlemen giving away tracts to the passengers, for a long time hesitated to give one to a certain man whose appearance was extremely repulsive. At last, summoning up courage, he did so, when it was received with, what he thought, a contemptuous smile. After a short time, however, returning to the spot, this man addressed him, asking if he knew why he had smiled. The poor tract distributor now felt the time of trial, and prepared himself for insult. What, then, was his surprise, when the much-feared foe said, "I smiled, Sir, because the tract you gave me was my own; I am its author!" Be cheered then, my friends. It may often be thus with you; simply seek God's glory, and put your trust in His precious promises of mercy. My fourth point is—*Be thoughtful*; thoughtful, let me say, in the *selection* of your tracts. This is a point of very great importance, for want of observing which there is often great harm done. For example, I once knew a lady, a near relative of my own, who offered a most respectable moral old woman a tract with the following title: "Are you a gin-drinker?" Now, this was anything but thoughtful, and the consequences were anything but pleasant. What do you think was the result? Why, the spirit of the gin, I can assure you, came out of her, although none of the liquid had entered within her. In other words, the anger which followed effectually closed the lady's door of entrance to her, by rousing within her the spirit of indignation. Let me also add, be thoughtful in the *scattering* of your tracts. Much mischief is frequently done by too wholesale a distribution of tracts at one time. I believe, indeed, that very many tracts are lost simply for want of care. I heard the other day of a gentleman who had no less than twenty-four put into his hand, while passing through Hyde Park, one person after another giving them, although they might easily have seen that he had a bundle in his hand. Another gentleman the other day, while passing a costermonger selling oranges, offered him three tracts, curiously folded up in such a way as to give the impression they contained some money. Now this was very thoughtless; for

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had they been given fairly and openly the man might probably have taken them home to read; but as it was, expecting to find the treasure within, he deliberately tore up each in succession, as he found himself constantly disappointed. I tell you this story on the faith of a gentleman, whom I can thoroughly trust as an honest man. Let it teach you economy then, and thoughtfulness in the way you scatter these tracts. I can assure you they are too valuable to be wasted. They cost trouble to their authors, much hard labour to our tract editor, and certainly a great deal of criticism to our Committee. Remember, therefore, that it is your part to be careful and thoughtful in your distribution of them. And now I come to my fifth point—*Be prayerful.* Pray, dear friends, *before* you begin your work, for it is only thus that you can begin, and carry it on rightly. An old writer somewhere says, "It is harder to get the great bell up the steeple, than it is to ring it afterwards." In other words, it is harder to get oneself up into the high and lofty spirit of Christian duty, so as to be animated with spiritual and self-denying motives, than to exercise those graces afterwards. Pray, then, for God's Holy Spirit first. Strive to get your hearts lifted up to the great tower of faith, rising higher and more heavenward. Then your duties will be performed the more easily, and God be the more abundantly glorified. Pray, moreover, *during* your work; just as Nehemiah did, in holy ejaculation, when he stood before the king of Persia. No one around you need see that lifting up of heart; yet it will both strengthen and bless your souls; nor will it be in vain. Thoughts of prayer like these, though shot up to the skies in arrows which are lost to view, shall yet penetrate into the presence of God. Human eyes may lose them; but rest assured, the unseen hand of Jesus our mediator will catch them as they ascend, and lay them at the footstool of the eternal throne. And yet I must add one further thought. Pray also *after* your work. I am sadly afraid many tract distributors are too easily satisfied with themselves. They rest in mere mechanical distribution. They go home saying, "I've done a good day's work to-day. I've scattered two or three hundred tracts, and now the work is done." Not so. That just supplies two or three hundred reasons why your work is not done. And believe me, it never will be done till you have watered all these tracts with your prayers. Go then, brethren, to the throne of grace, and there plead all the precious promises; that the Spirit may follow your labours, and souls be blessed unto life eternal. Act thus, and He who said "I will never leave thee nor forsake thee," will not only stand by you safely to the end, but reward you at the last with that blessed welcome, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

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The Letter-Box.

THOUGHTS ON MATRIMONY.

By Viscountess Powerscourt.

My very dear ——. After the encouragement which your letter, received last night, gives, I lose not another day in writing. The reasons which have kept me hitherto from doing so are various; but the reason which weighed heaviest with me was a fear of making you unhappy, without being of any use. But now you give me liberty to say what I think, and as I think much on it, I fear my letter will not be very short. It was truth you spoke when you said, I should not have encouraged it, had I known all the circumstances. I was, indeed, astonished at your reasoning, and much more at ——'s, but not the least astonished at the engagement of your affections, for this I often told you, I expected; but I am not going to laugh at you. No, dear ——, I feel most sincerely for you. It is the fashion to laugh at and ridicule *love*, but when disappointed, I do think it among the most painful of the Lord's dispensations to sinners: to be the means of crushing one who loves you—for the happiness or misery of one dear to you, to hang upon your yes or no, and yet to have to pronounce no, and thus leave an impression of ingratitude and unkindness—to know there is *one* in this wilderness whose every thought is yours, miserable on your account, and yet not able even to attempt to administer comfort,—it is very painful, especially when to this is added a long *never*. I am a very hard-hearted creature, but there are some cases in which I can in some degree understand the command, "*Weep with those who weep*," and your case borders too much on my own not to sympathise with you,—I mean when I speak of your giving it up; therefore do not think what I may say unkind. I am not ignorant what it is to give up an object tenderly beloved, but I can only say, I am not ignorant of the peace which follows, when the lacerated soul is at length able to surrender itself, with a subdued and unruffled heart, into the arms of everlasting love, saying, "*Undertake for me.*" This I say, believing what you have declared, for few have much affection. But however painful the struggle, it is short and light compared with what you, in the other case, will be entailing on yourself and him. Is it happiness to disappoint the high expectations he has built upon in his union with you? or do you expect to be more amiable than our Jesus, and think you will succeed in walking consistently, and yet pleasing the world? or is the carnal mind to be expected to endure it better? Do not be angry at my speaking of him as an unbeliever; for if not now a believer it is presumption in you to build upon his seeming anxiety on the "one thing needful." If the Bible is true, there is a rooted enemy

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within; and though he may admire the religion of Jesus at a distance, he cannot love to come in contact with it in every turn of life; to have it the subject of conversation, the end to which every thought, word, and action, tends. I say not this only from seeing it around, but the word of God has said it; and truly I can say from what I see, dear ——, love-conversions are not to be trusted. I do not say it is hypocrisy in Mr. —— or in many others I could name; but love for the individual really deceives them into love of what is dear to that individual. It was not hypocrisy, I say, in —— to admire —— because she did not join in the dance, which, joined with his being so *well inclined*, induced her to see no harm in following the desires of her own heart. *Has he helped her on?* When such uneven weights are put into the scale of the affections, one must ascend just in proportion as the other descends. It was not hypocrisy in another in my eye, to drive with his now wife's relations constantly to town, on purpose to talk of those subjects; to come to this house, and show such anxiety as to sit up nights with dear——inquiring into the truth. Alas! you could hardly now distinguish if she is a Christian or not, after holding out against the reproach of it for many years. I could mention one who spoke at all the Dublin Meetings, so zealous was he for the truth; yet, when the prize was obtained, he opposed and put a stop to her visiting the poor, or having schools—put an extinguisher over the Lord's bright light. I could mention another, whose prayers

deceived even the very elect, no
contending for balls, plays, readin
novels. Passing over many othe
I could come nearer home, a
remember letters full of the o
subject, by one who never meant
deceive or could bend to deceive
his life; the glory of whose charac
ter is, and was, openness to
extreme. It was not hypocris
he really admired and joined in
and continued long to join in ever
way, religious society, church-going
reading with and arguing with hi
wife, even attending the catechising
the poor; and though his kindness
and love, and affection are as devoted
as ever, is it happiness not to b
able to speak of your Beloved, wh
occupies, or should occupy, you
every thought, without exciting th
strongest expressions of disappro
bation? Is it happiness to hea
no communication with one alway
with you—he despising your pur
suits, you not relishing his? I
it happiness, while rejoicing in the
glorious promises yourself, to find
your very joy your greatest grief,
in being reminded that he who is
dearer to you than your own soul,
has no part or lot in the matter;
fearful every time he goes out,
knowing he is without God, and
consequently without hope in such
a world? Is this a highly-coloured
picture? Alas! no. How far short
of what most endure; how often is
it persecution; how often separation
from every means of grace, every
exertion, a drawing and quartering
of affection: duties spiritual drawing
one way, duties earthly the other:
till, from necessarily opposing the
will of him who expects to be obeyed,

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the affections of the idol loosen, and all the &c. &c. miseries ensue! If this were to be be from an enemy, you might bear it, but how will you from your companion, your guide, your own familiar friend, with whom you hoped to have taken sweet counsel, and to have walked to the house of God as friends? Is it fair of you, knowing this, thus to deceive, and ruin the happiness of M. ——? Is it not better to cut it in a vein that can be healed? You will say, "Oh, you do not know Mr. —— or you would not so speak; he could not deceive, he is so natural." I believe it; and, remember, I said it was not hypocrisy. From what I have heard, I believe him to be throughly amiable, and, I dare-say, *well inclined*. But if you have waited for an earthly father's consent, why not for an heavenly Father's?—why not till his good inclination end in conversion, till his seeking end in belief? Because you are sure it is God's *intention* to bring him to himself, and that by your means. Really, my dear——, what is become of your reasoning faculties? Have you been let into God's counsels? and even if you have, are you to disobey His will, in order to bring them to pass? Do you remember whose work conversion is? and does He require you to do evil, that He may do good? Were you to have given yourself to him before you knew the Lord, and then expect that He would hear your prayers for him, it would be expecting abounding grace; but is it less than presumption, with open eyes to unite yourself to him now, and then expect, that since you have not fitted yourself to God, He will fit Himself to you? I should fear you were leaving yourself without an argument to plead with him. Would it be excusable to run away with Mr. —— and marry him at Gretna Green, because you feel so certain your father intends to give his consent? But perhaps you will say "The Lord has not forbidden it." I have again considered the chapter in Corinthians. I am still of opinion that it is exactly in point. Keep in mind, there is no middle state. Read Rom. viii. and see that those who are in the flesh are not in the Spirit; those in the Spirit are not in the flesh. If the evidences given of those in the Spirit (to whom alone the promises belong) are not seen in him, he is in the flesh, and he is to be considered by the Christian in the same light as an infidel, as to "*Evil communications corrupting good manners.*" Surely, if the Israelites are so repeatedly urged not to mingle with the heathen, lest they learn their works, and are so often chastened for this sin; are we in no danger in taking such as guide, counsellor, companion, the repository of our every care, joy, and sorrow, the one we vow to obey? Believe me, a man will not learn from his wife. Why are the Lord's people kept so separate—a peculiar people throughout the Bible? and what was the effect of their intermarriages? See both Ezra and Nehemiah. Did Solomon, with all his wisdom, lead his ungodly wives the good way? or did they lead him the bad? Is human nature changed? Why did David so repeatedly say he would not know, or even have to dwell in

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his house one that is not the Lord's; that he looks upon such as his enemy, and even that his companions shall be those who fear the Lord? Is not still the path of the just a shining light? Is the way of the ungodly less darkness? Have light and darkness more communion than they had? Why does St. Paul bid us to marry only in the Lord? Is it that you shall have more advantages than at home? The Lord has settled the *one*, and can glorify Himself in you, who are His property bought, paid for. He has forbid the *other*. I do not expect you in the least to mind what I say, and I fear all this will be seen some day by Mr. ——; but I have said nothing against him, except that he is not now one of God's children, which I gather from yourself. I deny not but some day he may turn out a brilliant light; but whether or not, I must think it the greatest presumption for you, in his present state, to marry him. As for his being afflicted, do you mean to say that none are afflicted except the Lord's children! I wish I could think the same, and that all I have seen under stripe upon stripe, or even those who have been at the time softened by it, consequently must be safe. Alas, alas, no.

When I found writing was useless, I prayed often; but your reasoning on this also is strange. You determine if you can to walk into the fire, yet you tell me to pray that you may not be burned. Would you think it reasonable for me, were I to yield myself to the dissipations of the world, and tell you to pray that I should not be led into temptation. As to God making it out by His providences, I have answered to —— If I were asked what I saw in His providences, I should be inclined to answer, He is emphatically asking, "Lovest thou me more than these?" You answer in words,

"Give what thou canst, without thee I am poor;
With thee rich, take what thou wilt away."

But you as plainly deny it in action. He says, "If you love me, keep my commandments." It is painful to flesh and blood to cut off a right hand, to pluck out a right eye; yet it is expected, and those are not worthy of Him, who are not willing to give up all, "take up their cross and follow Him." Abraham's was a painful trial of faith, when called *to offer up* his Isaac. Would it have proved his love, if he had said, I cannot do that; but if the Lord takes him from me, I shall be resigned? The trial of your faith must be more precious than gold, must be tried in fire, and will prove itself by giving up the idol; not in being resigned should it be denied by your Father; not by determining, if you can, to do evil that good may come. As to saying you have consented, that I consider as the world's snare. You made a promise you had no right to make, and, therefore, you have no right to keep. The Lord says, give *me* thine heart. Mr. —— says, Give *me* thine heart. The Lord says, If you give me all, time, talents, every thing, without the heart, they will be nothing. Mr. —— says the same. You answer, I will give it to both.

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But stop, and remember who it is says, How can two walk together, except they be agreed? Remember who says, He will not divide the heart with Belial. Choose, then, whom you will serve. Oh, may you be able to answer in action, Lord, thou knowest all things; thou knowest that I love thee.

Oh! well He knew our frame who appointed that our heaven should consist of *love*. It is a dangerous feeling to be trifled with! there is something so sweet in loving and being loved. All in Christ Jesus shall drink together of the draught of everlasting love, when at length we reach that ocean of love without bottom or shore: when He shall himself show us in the map of time the line of love which has traced out our every step through this dark howling wilderness. There we shall wonder at ourselves for ever hesitating whether He that spared not his own Son, but gave him up for us, will not with Him give us all good things.

"Above the rest this note shall swell—
My Jesus hath done all things well."

Hoping and praying for your eternal good, whatever may happen,—that the evil as well as the good may work for it,

I am, Dear——, as ever,

Your very sincerely affectionate,

P.

The Church and the School.

THE RELATION OF THE CHRISTIAN CHURCH TO THE SABBATH SCHOOL.

A paper read at a Sunday School Conference, Held in Wigan, March 25th, 1864,

BY THE REV. WILLIAM ROAF.

Let us understand the title—

"The Relation of the Church to the Sabbath School." By the term "Church" I understand not a building, nor persons happening from mere custom to meet under one roof, but Christians; not persons called Christians, because born within a certain latitude and longitude; but persons possesing more or less of the spirit of Christ:—the believers in His atoning death, the copiers of His bright example, thirsting for His glory, and panting for the full accomplishment of His redemptive work—persons proving their vital union to Him, by an ever increasing assimilation to him,—by an untiring eagerness to honor Him in the earnest employment of their every power. Such persons may affiliate themselves to different ecclesiastical communions, and may labour in different denominational gardens: but all deriving their strength and beauty from the one Sun of Righteousness, which mercifully overshines our little sectarian boundaries. Taking then the term "Church" as synonymous with real Christians, my solemn conviction is, that the religious education of the young, is at once the duty and the privilege of that church, and of that church alone. I say *religious* education. I do so advisedly. Though I have an intensely strong idea about secular education, I will not throw down the

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apple of discord by adverting to it. But I dare not, I will not, conceal my deep conviction, that the Church is solemnly bound to take the young into its bosom every Lord's day,—nursing them for Christ, acting the part of a loving, intelligent, devout parent; and travelling as in birth, until Christ be formed in their hearts, the hope of eternal glory. Yes, nursing them for Christ; pouring into their minds the truths of Christ: breathing into their hearts the Spirit of Christ; acting as the personal substitute of Christ. Yes, nursing them for Christ, grasping them to its bosom with a love greater than that which the mother of Moses felt when she welcomed to her breast the child of her womb: and adapting itself to the moral measurement of the young, as did the prophet, when he lay upon the dead child, imparting his animal warmth to render the body a fit abode for the returning soul; which, as he lay, he invoked succesfully from Heaven. I take it, therefore, that the relation of the Church to the school is, instrumentally, the relation of the parent to child, who with the unbought grace of celestial love will teach, will pray, will weep, yea, will brave death itself for the salvation of the young. Here many things rush into our minds, on which the limited time forbids us to enlarge. We observe then for the sake of brevity, in the most abstract way,

(1) That of Sabbath Schools dissevered from churches we have a poor opinion and a faint hope. Rare indeed must be the circumstances which can justify the formation of a Sabbath School where there is no Christian church to foster and rear it. I know there have been such schools; and by their separation from all denominational church influences they thought they gained much; but they lost more: the undenominational in the long run has become the unchristian. In some there was the Bible without God; and in others there was God without the Bible.

(2) That the Church of the Redeemer is the chosen sphere of the Spirit's operations. Without that Spirit our schools will be as an assemblage of statues or moving figures, beautiful, yet cold and dead. Does not the Spirit pass from soul to soul, as a divine electric spark! Can that Spirit be expected to operate where His gracious favour is not recognised, is not realised, is not courted, is not cherished? In our opinion, Sabbath Schools are happily shut up to the Spirit. If we have it not, we have no air for our lungs, no light for our eyes, no hope for our heart. Our right arm is paralysed. We have nothing but the Spirit to render our exertions truly successful. Our weakness is thus really our strength. In the domain of the Spirit, we are electrified with a divine power; and the highest qualification for usefulness is possessed; while difficulty and danger are ignored, as by Peter when, at the call of Christ, he left his boat and committed himself to the waves of the sea.

(3) That the Church alone understands fully the profound yet simple tale of redemption. The written Bible is but as the swaddling bands in which the Redeemer is wrapped; is but the outward and visible form, of which Christ is the inward and spiritual grace. Beneath its surface to its double authorship, its spiritual import, its infinite grace, its celestial beauty, the regenerated Church will penetrate. The unconverted teacher is but as the postman reading the external address of the letter. The renewed teacher opens that letter, and in it reads the loving law of his heavenly Father. The holy fire burning in the Word burns alike in the regenerated Church: and if the you are to be made wise unto salvation—not to politics, nor trade nor science, but unto salvation—it must be by those who themselves know experimentally the divine energy of the truth as it in Jesus. The cross, old in its story, is still young in its power. It is the one solution of the world's mysteries, the one hope of

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the world's woes, the one weapon of the world's conquest. Living devoutly on the vitalities of the Gospel —of the blood of the cross, deriving strength from the in-dwelling Spirit, God will delight to honour the Church's efforts among the young, by increasing the Church as a flock. One of the best results of the Spirit's presence is the unity,—the co-operation it produces. Bind threads together,—centralise rays of light,—condense atoms of steam,—blend drops of water,—weld hearts with hearts,—rivet souls with souls, and wonders are the results. So it is with a united band of Christian teachers. Their spirits blend in one. They will blessedly affect all around them. Their warmth will be vernal. Their air will be genial. The oneness of heart, the kindredness of sympathy will secure concord and efficiency in effort. The school and the Church will be but one body, where the eye watches lest any harm touch the hand, where the hand works lest any harm should touch the eye. The arrangement and working of the school will thus have the harmony of music, the harmony which is not a repetition of one note, but a concord of many notes; and this concord prevailing in the Spirit's sphere, the school will be as attractive as it is impressive, Alas that while some are drawn to us, others are driven away by our jars and discords. Our schools, as our churches, should be as arks sailing peacefully over the world's waters of strife, offering safety and repose to the family of Adam. Give me the school where Jesus' spirit is the prevailing element, and the sight of brethren dwelling together in unity will induce many to say, "We will go with you, for we hear the Lord is with you."

(4) That the Church alone possesses the virtues necessary for Sabbath School operations. The patience, the forbearance, the perseverance, the humility, the self-denial, the versatility, the devotedness, the shrewdness, the love, the energy, the the clear eye, the large heart, the steady hand, with the thousand and one other graces requisite for Sabbath Schools, can be possessed only by minds, by hearts spiritually taught, where all the powers are elicited, adjusted, and harmonised; every voice hushed at the speaking of Christ, every thought and feeling doing Jesus homage, and consequently blessing all around. The soul made wise, made strong, made earnest, made holy, made happy in Christ, can do and will do anything required in a Sabbath School. If certain we are honouring Christ, solitariness and even opposition have small power over us. With Him, labour is rest, death is life, and earth is Heaven. To others the school requirements must be irksome indeed: and no wonder they find excuses or make them, to evade a work which brings them near that Jesus from whom their hearts are estranged. Oh, how often has an offence at the Sabbath School been but the outward manifestation of a heart which had taken offence at Christ. My knowledge of course is very limited; but I never knew a person improve in his Christian deportment, after he had abandoned Sabbath School exercises; just as I never knew a parent improve in his social virtues, who had thrown off all regard to the children whom God had given him. A sense of loneliness is one result of sin. Severed from God, the heart becomes severed from his people; it cannot happily labour with them. Oh to be throughly one with Christ,—He the head, the Spirit, the heart, we the members of His healthy, active, useful body. The Church and the school appear to me therefore to have a vital relationship to each other: and what God has joined together, let not man put asunder. Woe to the schools which depart from under the sheltering wing of the churches of Christ: and woes equally scathing to the churches of Christ which drive their little ones from their bosom. The Puritans used to say, that God's mill grinds very slowly, but that it grinds to perfect powder. Hence in

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the cold, cheerless, stagnant, suspicious, decaying state of some churches, I see, or think I see, God's righteous displeasure for the neglect of the young. If churches will not fulfil their work, I bless God that in his slow but unerring agency, He disperses them. When the soul of man departs, decay and decomposition happily destroy the noisome body. Let a school become a mere formal carcase, and the eagles of division, hostility, and strife righteously gather, to sweep the nuisance from the moral world. On this point I wish, in one word, to say,

That in my judgment, and I speak only on my own responsibility, no persons should be regarded as worthy of a place in Christian churches, who are not willing to aid in the nursing of the young for Christ; yea more, that from the day of admission to a Church, every Christian should put his household into the Church's school, and place himself, most unconditionally, at the disposal of the Church for any kind of service it requires. Before the Millennium, some part of every Sabbath will be blessedly occupied; the school, with its classes of all ages, and the Church with its members of all gifts, blending in one body to study the Bible, around the cross. Thus it is, to a large extent, among our Welsh brethren. When the Church thus becomes the school, the school will soon become the Church.

Further, that in all the meetings of those Christian churches for deliberation and prayer, the state of the schools should be a primary question: and in the absence of hallowed prosperity in heir schools, the churches should hold days of fasting and weeping and supplication, beseeching God to re-open the windows of heaven and shed His gracious rain on the sorrowful plantations.

Further, that the churches should most carefully see that the teachers are well furnished for their work, by an intelligent comprehension of the truths to be taught, and by an ample supply of pure, enriching, inspiring literature; while the teachers should implicitly, yea, joyfully welcome every assistance which the Church can offer.

Further, that the schools in all their ramifications should be zealously worked with a view to the prosperity of those churches; all, absolutely all, the scholastic arrangements being made with a direct reference to the wishes and advancement of the churches, whose anxious but happy care they are. The duties, responsibilities, joys, and sorrows of both are mutual and reactionary. With all the energetic unity of a fine mill, every Christian church, in its manifold operations, should harmoniously work;—*the* seven spirits of heaven its motive power, the ministers its fly wheels, and all its members contributing to one glorious result. Oh, do let us rise to the grandeur and blessedness of our Sabbath school work. It is for souls. It is for heaven. It is for Christ. Therefore let us now solemnly resolve, in dependance on God, that we will never be poorly on the Lord's day; that nothing shall hinder our early, punctual, devout attendance at the school, but what would have hindered the intrepid Paul from preaching at Jerusalem or dying at Rome; that we will renew own commission for duty every Sabbath by going to our schools, having urns filled at heaven's gate with living water for dying souls; that we will never yield to an invitation away from our post, until we have secured the service of a substitute, more wise, holy, and earnest than ourselves; and whom we have fully instructed in the duties required, as a mother to a nurse, during a reluctant absence from her precious babe. Let us further resolve, that if supposed offences arise, they shall be kept outside our hearts, until, after earnest prayer, we have in the very spirit of Christ seen the offender alone; while if offences of the most burning cast are given, we will not gratify Satan by allowing them to direct us from our soul-saving business. Surely the very throne of the Eternal

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must be covered with mourning, and the angels stand by in mute chagrin, at the conduct of some professors towards their Sabbath schools. Ill on Sundays, well on Mondays; up with the lark on Saturdays, dozing with the sloth on Sundays; shrewd, decided, prompt for cash; wavering and irresolute for Christ: always occupied when Jesus invites; always at liberty when Bacchus, or Venus, or Plutus invites; magnifying mole-hills into mountains which come between them and duty; diminishing mountains to mole-hills when they stand between them and pleasure; heartless, irresolute, forgetful in the Church; earnest, omnipotent in the world: not a comfort sacrificed for Him who sacrificed Himself for them; every plan for further service questioned if not condemned, simply to cover their own heart's indifference to Christ; forward to complain, backward to labour; ready to tread out the corn, but refusing to break the clods. Are not these the very worst class of the enemies of Christ? Their listless performances the Spirit never will endorse; and their prayers, standing apart from obedience, the angels would not pollute their hands, nor offend the Lord by carrying into Jesus's presence. Reasons are from heaven, excuses are from hell; and on the excuses which the lukewarm and lazy forge, I would let loose all the curses of the universe.

In conclusion, the Church and the school united, supporting and supported, lovingly blessing each other. by love serving one another! What a glorious sight, what a mighty instrument, what a happy abode, what a terror to devils, what a joy to angels! Yet there is a solemnizing aspect in this matter. I apprehend that both the Church and the school constitute a test, a touchstone to each other. By the state of the school, we may ascertain the state of the Church; and by the state of the Church we may ascertain the state of the school. Sometimes when I have gone into a school, my heart has throbbed about the Church; the accommodation made for the school has been so wretched, and the management has been so feeble, that I have been forced to conclude the Church was morally asleep, utterly unaware of its deep responsibility and guilt. And sometimes when I have looked at a church, its frightful want of the freshness and bloom and beauty which young converts alone can impart, I have felt how unfruitful and inefficient the school must be. But I will not weave the cypress with the laurels to-day. Let us go from this happy gathering, determined to unite in closer bonds the Church and the school; like the colours of the rainbow, their beauty is in the blending. I know not which renders to the other the greater service. The school provides a glorious field where the Church may exercise itself unto godliness; and make ready a people prepared for the Lord! and the Church communicates to the school a stability, a wisdom, a power, an education, an influence infinitely important for its success. To estrange them, to work them in opposition, or even in comparison, is worse than midsummer madness. Twofold in form, let them be one in spirit one in movement, like the twin stars revolving on one common centre, and reflecting on each other the light and beauty of Christ. Oh, Spirit of Christ, come, come, come. Come, and endue us with power from on high, not only for our own salvation, but instrumentally for the salvation of the world. Come, make all things new; give us, as churches and as schools, new ideas of our celestial relationship, our essential oneness, our glorious power, our solemn obligation. Come, that the atonement of Christ may be honoured in our worship and work. Come, that every person may be in a school, and every school in a Church, and every Church in Christ, as Christ is in God, the all in all. Even so, come Lord Jesus, come quickly. Amen.

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Biography.

JOSEPH WILLIAMS.

As the example of eminent ministers, which ecclesiastical history presents, is frequently rendered inefficient to private Christians by the notion that their superior religion was a professional excellence, which is not to be expected from those who are employed in secular affairs; the same propensity to excuse ourselves from resembling the eminent, may have induced some to remark, that the memoirs which we have given of persons not in the ministry, were taken from the higher ranks in life, where independent circumstances and freedom from the distractions of business, render devotedness to the service of God and His Church comparatively easy. It is, therefore, with peculiar pleasure, that we now introduce to our readers a devout tradesman, whose religion, excellent for its own superiority to the ordinary standard, becomes still more valuable for the stimulus it furnishes to the great mass of mankind, who must ever, like him, be occupied with the labours of a secular calling.

Joseph Williams was born about the year 1691, and was the son of a pious clothier, at Kidderminster. His first serious impressions of religion were occasioned by the death of a boy in the neighbourhood, when he was but seven years old. These solicitudes were increased, about six years after, by his father's remarks on the death of his sister. "I felt myself," he says, "much inclined to get into some place of retirement, to meditate on death, and an interest in Christ appeared to me better than all the world." After this he bewails the pollution which his mind experienced by being put to work among the weavers in his father's shop. To a similar cause many a youth, once modest and virtuous, may ascribe the debauchery of his life, and the perdition of his soul. Vexed with their filthy conversation, he at last prevailed on his father to allow him a separate room for work, where he kept a religious book close by him, and without any interruption to his duties, committed to memory the whole of "Mason's hymns."

About this time, his father taking him out for a walk, to impress on his heart the importance of early religion, related to him the following anecdote. "I was coming home one evening with an elderly gentleman and his son. They had been spending some hours with persons who had thrown out severe reflections on Dissenters, which the old gentleman, who never came to meeting, except when he was in London, had the courage to oppose. After relating to me what he had said to them, he turned to his son, and exclaimed, 'Son, though I have not myself been so religious and careful of my soul as I should be, I cannot but have a tender concern for your everlasting happiness; and here, before Mr. Williams, I admonish you not to live after my example, but keep close to such persons as the Dissenters. I have often advised you to make this man your associate, he will lead you in the way to heaven. You are got in with a knot of young fellows who will do you no good: but I will not stir from this place, till you have promised me to abandon that set, and make this man your daily associate. Mind religion in your youth, and do not do as I have done. I have slighted many convictions, and now my heart is hard and brawny." These last words struck young Mr. Williams as a clap of thunder, and the design of his father, in relating the anecdote, seemed happily accomplished.

A young companion with whom he afterwards associated, was exceedingly useful to him, though at length he exemplified the melan-

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choly close of Mr. Baxter's lines, which they often read together.

He warmed me with his zeal when I was cold,
And my remissness lovingly controll'd,
For such a friend I had. Though, after all,
Himself became my warning by his fall.

In the year 1719, he lost his father, of whom he says, "he was an excellent pattern of self-denial and diligence in his heavenly calling. He redeemed much time from his bed, rising commonly by four, and spending two or three hours in reading, meditation, and prayer, before the family were up. He was a man of a passionate temper, but through his great watchfulness and close walking with God, it seldom appeared. His death greatly impressed my mind, and roused me out of the spirit into which my intended marriage betrayed me."

After his marriage he went on very prosperously in business, for some time; but in the year 1725 he lost to the amount of almost the whole of his capital, which he says became the means of enriching him with a more spiritual state of mind and stronger assurance of his salvation than he had before enjoyed. When, shortly after, some aggravating additions were made to his temporal afflictions, he wrote thus to Mr. Pearswell, of Taunton: "I have not suffered loss, but reaped the greatest gain, the tidings were at first surprising, and the swelling billows began to toss my mind, and disturb my rest; but O what serene calm follows when God speaks peace! How sweetly did He assure my soul that by this cross providence He was faithfully pursuing the great end of electing love to take away sin."

On the return of prosperity, he was agitated with solicitude lest he should be lifted up with the pride and self importance which wealth too frequently generates, and seek his happiness in the world rather than in God. But in his diary he writes, "I humbly hope, yea surely in this I may be confident, by the experience now of twenty-seven years, but more remarkably of the last twelve years, that the love and favour of God is what I prize above all things." The letters and the verses which he wrote on his journey at this time, display a heart amazingly detached from the world and ardently devoted to God. A copy of verses which were addressed to his wife, he sent to the "Gentleman's Magazine," with the just and useful remark, that many fine things are published which were written to young ladies to win affection, but he deemed it worthy of the muse to address something to a wife, to cherish conjugal attachment. After having been married twenty years, he recorded the various favours of Heaven, and recalled some of his severe afflictions, among which he observed that the loss of five children, all dear to him, but especially the two last, was the most severe. "The rending of such branches gave my heart sensations the most painful; but, blessed be God, who enabled me quickly, without a murmuring word, or repining thought, to submit, because it was His will."

As the church at Kidderminster, of which Mr. Williams was a member, had been deprived of a minister by the death of Mr. Bradshaw, in 1742, Mr. Williams united with several friends, twice a week, in a private room to supplicate the Head of the Church to grant them a pastor after His own heart. The delight which he expressed in these exercises, and the confidence of a favourable result which they inspired, abundantly recompensed the pious solicitude for the interests of the Church which he and his friends evinced. "We trembled for the ark of God," he says, "and the zeal of His house hath eaten us up; but He granted us the desire of our souls, and the minister of our unanimous choice declared his cordial acceptance of our invitation." Were the same purity of motive cultivated by all who exercise the inestimable privi-

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lege of choosing him who is to watch for their souls, and the same methods adopted to secure the happy result, how many churches would be preserved from disgraceful dissentions and as ruinous elections!

On another occasion, which frequently puts the religion of a tradesman to a test more severe than it can endure, the success of a person who had lately become his rival in business, Mr. Williams displayed that true dignity of mind which religion inspires. He charged himself not to be dissatisfied that his rival had been in some instances beforehand with him; to remember that the Divine householder cared for all the families of the earth, and saw that his neighbour had a family to provide for; to labour to love the man who seemed to be in opposition to him; to enjoy his prosperity, and not to suffer an envious thought to find a place in his own heart.

The solicitude which he manifested for the salvation of his children, by writing to them such letters as would do honour to any pen, was recompensed by the exquisite delight of seeing their early and decided piety. Of the youngest, who was afterwards the wife of the Rev. Richard Winter, of London, he says, "she has not yet finished her fifteenth year, and has melted my very soul with her sense of gratitude and duty, and her ardent aspirations in favour of her parents." These are her expressions, "My gratitude to you, dear Sir, should warble in the sweetest strains and sparkle with the most refined lustre. I am sure it warms my heart. God will reward you for all your tender care and diligent watchfulness over your children's souls." He declared that God had given him, not only to long for the conversion of his children, whom from his inmost soul he dedicated to God at their baptism, and devoted to Him every day; but also for the salvation of others who came within his reach. "I have the joy of seeing all my children walking in the truth, and of hoping that no less than seven young persons have been born of God in my family, within these three or four years." This disposition so benevolent, and so truly Christian, induced him to address a young clergyman with whom he was once in company; and his serious remarks produced such an effect, that the young man in tears begged his prayers and the favour of his correspondence. The impression proved permanent and effectual, the minister became a faithful preacher of the Gospel, and Mr. Williams, who lived but a few years after, maintained, from that time, an affectionate correspondence with him; delighted, as he said, with the honour of being a winner of such as are winners of souls.

In the year 1755, Mr. Williams was taken ill on a journey, and wrote to his wife the following sentences:—"If it be the Divine will, I would gladly return to my native place, either to recover strength, or to die; but if it please Him who said, 'Take Aaron up to Mount Hor, and he shall be gathered to his people and die there,' to say, let Joseph Williams die on the road, or at Windsor, or Oxford, I desire to say in every case, Father, not my will, but thine be done." His wife received the letter, which breathed throughout the language of heaven, about an hour before the writer himself was brought home. His complaints terminated in a lethargy, in which, about ten days after he died, on the twenty-first of December, 1755, in the sixty-third year of his age.

His memory has been cherished with pious affection, not only by his children and relatives, who felt it their honour and privilege to be allied to one so evidently born from above, and tending towards heaven; but by multitudes who knew him personally, or learned from his memoirs how eminently he walked with God." His talents were so considerable, that, had he received a superior education, and devoted his life to the pursuits of literature, he would have risen to distinction among divines or authors. Amidst

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the cares of an extensive business, he published, in 1740, a pamphlet entitled, "The principal Causes of some late Divisions in Dissenting Churches, traced to their Origin, in a letter from a Dissenter in the Country," which was revised by Dr. Watts. In 1748, he gave to the public an "Abridgment of David Brainerd's Journal among the Indians." His diary forms his highest eulogium, and may be pronounced one of the most useful books which a Christian tradesmen can read.*

Church Finance.

GIVING MADE EASY.

BY REV. JOHN TODD, D.D.

As I have already hinted, those upon whom we most depend for the real charities of the Church, are not those who are *naturally* generous. They are the men who naturally love money, and to whom giving is not easy. This desire for property makes them economical, saving, and industrious. Every tendency of their nature and life is to retain and to keep what they acquire. And yet another principle may and does come in, that of love to Christ, and that of conscience, which opens the heart and the purse, and makes it easy to become benevolent. The stronger man comes in and spoils the goods. Let no one think, then, because he is naturally covetous, he can never learn to be "a cheerful giver," and give easy. Now for a few hints.

Don't feel that you must be sure you are doing for worthy objects—when you give.

It would be easier to give if we knew that every one whom we benefitted was worthy, or would be thankful, or would make a good use of our benefaction. But it is not on this principle that Christ teaches us to act. Among the five thousand whom He fed with a miracle, were there not probably many who were unworthy? Nay, so far from making a good use of it, they perverted it, and wanted to make Him a king, so that they might be fed on miracles, and live without work. And when He says: "the poor ye have always with you," does He mean to teach that these poor will always be worthy—be deserving—be thankful? We are to give as God gives us air, and water, and light, and space—not to the just and the thankful only, but to the evil and unthankful. What if, in some cases, they *do* abuse what you give, it is not *your* property they abuse, it is Christ's. You have given it to Him. Did not our Saviour work miracles for the nine who returned not to give thanks, and doubtless for multitudes who would and did scorn Him—or certainly never thanked Him? Don't worry as to what becomes of your money, after it is gone out of your hands. It may go directly into Bibles, or it may make boxes to put Bibles in. It may feed the missionary who is preaching salvation, and it may go into the coffin that encloses his body. It may be used the most economically possible, and it may be wasted. That is no concern of yours. You are not accountable after you have given to such objects as your conscience approves.

2. *Set apart statedly a certain part of your income for Christ.*

I am not to say how much you must give. The Bible don't say. It says, "give full measure, pressed down, running over," "give without

* Extracts from the Diary, Meditations, and Letters of Mr. Joseph Williams, of Kidderminster, which was edited by the late Mr. Hanbury, a lineal decendent of Mr. Williams, and published by Snow.

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grudging," "God loveth a cheerful giver." "Let *every one* of you set apart...as God hath prospered him." "Freely ye have received, freely give." "He that soweth bountifully shall reap bountifully." But after all, it is left to your conscience to say how much each one is to give. But the point I wish to urge is, that every one have a drawer, or a box, devoted solely to charity money. Whenever you have money come in, whether it be from Bank stock, from shipping or from trading, from the farm, or for the eggs you sell, ask at once, conscientiously, how much of that belongs to Christ? Whatever it be, at once put it in His box! There now! It is no longer yours! Don't touch it any more than you would borrow bread from the Communion Table—till the time comes to hand it over to His cause. You will find it easy to give, after you have once put it in the box. This plan I have seen tried with great success. It cultivates the conscience, it cherishes self-denial, and it enables you to give without grudging. And unless you do this, or something like it, you will be surprised, on accurate calculation, to find how little you really give in the course of the year! I once knew a man who wanted and tried to be a good, conscientious Christian, and who came to his minister to remonstrate sharply that "contributions were taken up so frequently." His minister heard him very quietly, and then said, "Mr. Smith, won't you now just put down on paper the sums you have contributed in the last year?"

"Certainly, Sir. Please to put down as I call them over."

So he began. To Foreign Missions, 25 cents; to Home Missions, Bible, Tract, &c., 20 cents each. And the whole amount was *just one dollar and a half!* The man was amazed, for he *felt* that he had given about all that came from his church. I must insist upon it that every man will greatly over estimate his charities, as he does all his good deeds, unless he keep an accurate account of them. Laying aside statedly, or, whenever you have money come in, and conscientiously too, will make it all plain and easy. The charity call comes round (you wonder how it can come so soon again); and you don't have to contrive how to raise the money, nor how little it will do to give. The money is ready in the box. Hand it over freely, and trust that the box will be filled again. Be sure and put into the box till you *feel* it—feel that you must go without this or that—feel that it is really a sacrifice. "With such sacrifices" as cost us self-denial, "God is well pleased." None others are sacrifices.

3. *Give to Christ and look to Him for the reward.*

My reader may blush for my old Puritan notions, and think me "behind the age," when I solemnly warn my generation, that a vast amount now going under the name of charity is not charity. I fear it is a stench before the Lord. What kind of *giving to Christ* is it, when you pass your money into the fair, into the raffle, into the "charity ball," into "the private theatrical," and expect and demand that you get back the worth of your money, in sight-seeing, in the raffle, in the dance, or in the amusement? You buy amusements, and you have them. You seek your reward in these ways, and you have it; but you must not expect Christ will reckon it as charity. "Freely ye have received, freely give—hoping for nothing again." It will be said we raise vastly more money in this way. So we do. But, *mala parta, mala dilabuntur.* Does it have the blessing of God coming down on the giver, and on the receiver, as if *given* to Christ? "Charities" raised in these ways may be investments, and you may get the worth of your money: but it is a misnomer to call them charities. And yet, are not multitudes congratulating themselves on their hopes of a great reward hereafter, because they give money by the handful in this way. If that only is charity which is given out of love and regard to the Saviour, how much

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charity have we going up with our prayers? It may be you give from patriotism—love for your country. I am glad of it. I rejoice in it; but why must you have your pay down in amusements, and raffles, and theatres, and dances? Why can't you trust Christ for at least a part of your reward?

4. *If you would have given easy, give cheerfully.*

I have an impression that a kiss which your little child runs to give you is far sweeter than one given you because you sternly command it. And does not our Saviour so esteem it? "God loveth a cheerful giver." Does He love any other giver? If you shrug your shoulders, and scowl, every time you are called upon for charity, you do not give cheerfully. Give grudgingly, and you lose it all. You have nothing but pain in giving, and you will have no reward hereafter. You would not grudge to give the Saviour a meal of victuals, or a warm garment, or to carry Him off eight or ten miles to preach, would you? You would not grudge to wash and bind up the wounds of Paul and Silas, bleeding from scourging, would you? Then why not meet every call that humanity makes, as Christ did—promptly and cheerfully. "I will come and heal him." What I mean is, that you should cultivate the habit of giving cheerfully, and it will then be easier every time. Try being a collector one year, and see how you will find some all ready, handing to you cheerfully, wishing it were more, thanking you for calling, while others look and act as if you had come to rob them, and they must buy off with as small a sum as they possibly can. You feel that the hill of Zion which you are raking has become a fern pasture.

My dear brother and sister in Christ, I beg you not to sit for the picture of "the covetous man, *whom the Lord abhorreth.*" The pen of inspiration hath written but few texts more fearful than that.

Youth and Childhood.

LITTLE WILLIE TURNER.

My dear young friends, I should like to tell you something about a little boy whose name was William Samuel Turner, but who is now in heaven with Jesus, whose words he used often to repeat, "Suffer little children to come unto me, and forbid them not."

Now, little Willie, for that was the name by which he was called, was a handsome little fellow with flaxen-coloured hair, and an open and thoughtful countenance, which bespoke a mild, good-natured disposition. Though only five years old, he loved to accompany his father to the Sunday School, where you might have seen him seated on the right hand of his beloved parent, observing the boys; and, if they had misbehaved themselves, he would tell his father how wrong it was of them, and that Jesus could never love such naughty boys. I fear that even the big boys not only offend Jesus by their behaviour, but even the better boys; for little Willie was so troubled, that in the evening he would "pray God to bless the naughty boys, and make them good." Yes, Willie was too good a boy to feel comfortable, when he saw others disobedient. When at home, he would sacrifice almost anything rather than displease his brothers and sisters, or that they should act unkindly. He was a lover of the truth, and knew that Jesus heard every word that was spoken. He was so kind that he could never bear to see anyone punished, and would plead that they might be forgiven. He used to say, "Mamma, God does not err, but we do."

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Willie was always attentive to God's word when read, either at the house of God or at home, and would listen attentively during the time of prayer. One evening, when his papa was at home poorly, he was seen going up-stairs; when asked what he was about, he replied, "I am going to pray to Jesus to make papa better." He would not go to bed in the evening, nor come down in the morning, without first kneeling at his bed-side and offering up prayer, neither would he partake of any meal without asking a blessing. So you see, although Willie was only five years old, Jesus suffered him to go unto him in prayer, and answered his prayer, and made him the kind little fellow he was.

Do you, my young friends, pray God to make you good, like little Willie? If not, do so this very day, and then God will make you a blessing to yourself and your friends.

On the ninth day of November last, Willie was taken ill. Afraid to grieve his father and mother, he did not complain much, because he was too gentle to hurt their feelings. However, he became worse and worse, until the doctor was called in to see him; when the doctor feared he would not get better. This, of course, was a great grief to his parents, who, after a week's time, thought they had better have another doctor besides the one they had; still, although two doctors attended little Willie, Jesus Christ, wanted him. On the 24th day of November, about one o'clock in the afternoon, he closed his eyes, when angels were suffered by Jesus to take his soul to heaven to be with Him, who has said, "Suffer little children to come unto me."

In conclusion, my dear young friends, I wish to ask, do you love your Bible and God's House, and the Sunday School? Do you wish to be truthful, obedient to parents, and loved by all your friends? If so, go to Jesus, who will suffer and be glad to hear your prayers. It is Jesus only, who can make you happy, like Willie, who loved to respect His name in rhymes and prayers.

I believe you, too, would like to go to heaven; then begin now to learn the way. God might want you away from the earth very soon; Willie was as well as you last year, but is better now because he is with Jesus.

Should Jesus take you, a flower in the bud, you would bloom with all the more beauty under the Sun of Righteousness in the kingdom of our Heavenly Father; and, like Willie, leave friends behind who would never forget the good example left them by you, which is better than leaving many riches, because riches will fly away, whilst a good example abideth for ever. May God bless this to you! Believe me, dear young friends,

Yours affectionately,
T. I, G. Doncaster.

Miscellaneous.

OUR CHAIRS.

An eminent physician, speaking of our chairs, remarks that they are too high and too nearly horizontal. We slide forward, and our spines ache. The seat should be fifteen or sixteen inches high in front for men, and from eight to fourteen inches for children and women. The back part of the seat should be from one to three inches lower than the front part. This last is very important. The depth of the seat from front to back, should be the same as the height. The chair back is likewise unphilosophical. The part which meets the small of the back should project further forward. Instead of this, at that point there is generally a hollow. This is the cause of much pain and weakness in the small of the back. The present seats produce discomfort, round shoulders, and other distortions.

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Cabinet.

IMPORTANCE OF THE UNITY OF DOCTRINE AND LIFE TO THE PROSPERITY OF THE CHURCH.

BY PASTOR BAUTY.

Doctrine manifested by the life, and life springing from doctrine, such are the two sides of my subject. I. *Doctrine* is the whole of the teachings of God, revealed in Scripture. Life is the effect of this doctrine on the mind and heart. It is rather to be felt than defined. Within, it is love to God and our neighbour, along with hatred to evil; without, it is the manifestation of the power of Christ, compelling the sinner to cry, "What shall we do?" But can doctrine be separated from life? Alas! it may be transformed into a cold orthodoxy, and that happens, first, by an exaggerated reaction against error. When the Gospel is preached for the first time it is opposed by unbelief and self-righteousness, which both affirm the natural strength of man for good. If the evangelist always confronted these errors as the Gospel does, doctrine would never be separated from life. But the Gospel is preached in a fragmentary, and consequently imperfect manner. Paul appeals to the judgment of the Corinthians: "I speak as unto wise men," and the Book of Acts praises the Bereans for searching the Scriptures to see if what Paul said was true. We do not speak to men about mankind as the Bible does. Are we showing them their incapacity for good? We make an abstraction of the numerous appeals addressed to them in Scripture, and of declarations, like the following, of St. Paul: "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Wishing to be more evangelical than the Gospel, we prepare a reaction in favour of infidelity and Pelagianism. 2. Doctrine may be separated from life by vain refinements and subtle distinctions made for the purpose of guarding the truth. This kind of orthodoxy prescribes the very words we must use. All is regulated for us, even to the very physiognomy and the monotonous tones of a lifeless faith. Hence arises a reaction against doctrine—people's minds pass to a vague and almost imperceptible system of dogmatics. This is how we return to dead morality, to sermon upon conversation, on temper, to "the gentleman in black, who says

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very proper things," as Le Maistre phrases it. From one refinement to another, we come to fear certain lessons taught in the Bible, of which we dread the exaggeration. Strange short-sightedness! Will people not see in the Bible what we are hiding from them? Explain, do not suppress; do not be afraid of the promise, "Whosoever shall give you a cup of water to drink in my name, he shall not lose his reward;" nor of Paul's declaration to the Corinthians, "He which soweth sparingly shall reap also sparingly;" nor of that other, "He hath dispersed abroad, he hath given to the poor, His righteousness remaineth for ever." One of the most excellent liturgies in the burial service suppresses the latter part of Rev. xiv. 13—"Their works do follow them." Our works follow us, but do not precede us. It is the grace of God which He crowns in us. To be complete is the true way of combating error. "I have heard say," writes Vinet, "that at the period when certain doctrines have fallen into disuse, it is upon them that we must insist." Such is not my opinion. I think we ought to show all, and to show all at once. Truth is truth only when it is complete. 3. Doctrine is separated from life by a mode of preaching different from that of Jesus Christ and His apostles. The Bible insists on the moral consequences of faith, and we are apt to suppress them. It speaks of love to God, and we leave that love to the mystic. Sometimes the Bible supposes faith. "Who shall abide in thy tabernacle? . . . He that walketh uprightly." Or in these words of Jesus, "They that have done good shall come forth unto the resurrection of life." The Bible goes the length of telling us, "Be ye not drunken with wine." But we do not like following it on this road. It threatens with death those who walk after the flesh, and we do not threaten. We only wish to convert, and not to guide. And again, as regards conversion, we have our methods. One is on the look-out for the timid-minded only; another sees only brands to be plucked from the burning. Terrible method! I knew a man to whom the assurance of salvation had become a snare, and who was more afraid of losing his assurance than of sinning. But, at length his eyes were opened, and then he was satisfied with what he received from grace day by day. An orator said, "He who wants more than the charter, less than the charter, any thing else than the charter, is a traitor to his country." So say we. He who wants more than the Bible, less than the Bible, anything else than the Bible, runs the risk of going astray himself, and of leading

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others astray. Doctrine is separated from life by—1. Theological temerity. Uzzah was struck dead by the Lord for his boldness. How many Uzzahs are there not in theology? But we must explain ourselves. We are not of those who believe that there can be no good theology, and who, to prove it, make a great deal of bad. All honour to our ancient symbols! But what we fear is, the definitions and the decisions of the time when life was ebbing away, and by which men tried to go beyond the symbols. Who can tell the evil that the period of lifeless orthodoxy in Germany, and the disputes upon "sufficient grace" in France, did to souls? The reaction provoked by Spencer, by taking a direction opposed to that which that pious man expected, led to Rationalism. The revival in French Switzerland found doctrine forgotten. II. There is no life without doctrine. But this is denied by some. Hence I have to deal with *Anti-Doctrinalism*. In past ages, when language had nothing of our mysticism, people said Christian ethics stand on their own basis. At present anti-doctrinalism borrows from the Bible the words, *life*, *regeneration*. As for *doctrine*, it is designated by terms which mean narrow-mindedness. In the last century every attack upon doctrine went by the name of philosophy, now it goes by that of science. Let us explain the term *life*. For the anti-doctrinalists it is synonymous with morality; but there is a religious morality of which the *gens d'armes* and the code serve as guarantee; and a philosophic morality, which is either epicurean or stoic, according to its instincts. We only speak of that life which has its source in Jesus Christ; and we affirm that *that life* is inseparable from doctrine. There are different classes of anti-doctrinalists: 1, the sceptics—the declared enemies of doctrine—whose morality does not rise above the observance of the civil laws; 2, those who see that morality ought to be connected with a religious faith, but who are little concerned whether this faith be Buddhist, Jewish, or any other; 3, those who retain something of faith in Jesus Christ, but whose belief can be reckoned by degrees, up from that of the *Vicaire Savoyard* to faith in miracles; 4, the mystics, who admit the doctrines of the Bible, but who, from fear of man, do not present it directly, but substitute for it mere speculations.—The speaker then confined his remarks to the two classes last-mentioned, and spoke of Christ as the only source of life, and of the Word and ordinances as the only means of grace and of individual regeneration.]

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THE SECRET PLACE OF THE MOST HIGH.

THE ninety-first Psalm comprises a particular account of the privileges and the security of the people of God, amidst a world of many trials, snares, and dangers. Although liable to trouble like other men, and exposed more than other men to the assaults of Satan, yet are they safe under Divine protection. Their enemies are numerous and powerful, but still more so are their friends. Holy angels have them in their keeping, and are charged to watch over them continually, even in their most trivial interests, and to guard them against all harm. They have, moreover, the assurance of Divine favour, and the promise of increasing honour upon earth, and of future glory and everlasting life in heaven. The first verse is an epitome of the whole psalm, and all that follows is an amplification of the first verse.

Let us inquire what is meant by "the secret place of the Most High," and what by "dwelling" therein.

This remarkable expression, "the secret place of the Most High," is a designation applied to the presence chamber of the Deity, wherein He gives gracious audience to the prayers of His people. It is the meeting-place, or point of contact between the great "Father of spirits" and our spirits. It is called, in the New Testament, "the throne of grace."—(Heb. iv. 16.)

God is everywhere present: we cannot go where He is not. But there is an inner sanctuary of His presence, into which only the godly man is admitted. Every earthly potentate has his private apartments, his secret place, which are carefully guarded against intrusion, and into which no person unbidden may enter. Our first parents, while in their state of innocence, as God's offspring, had this privilege, to enter freely into this inner sanctuary, and to commune with their Maker. But how is this to be approached by man, as a fallen and sinful creature? Only by faith in the Redeemer; "by a new and living way," as the Apostle terms it. —(Heb. x. 20.) This way Jesus "hath consecrated for us" by His own blood. His sacrifice and death for our sins has opened the way for our free access to God; so that we, through Him, are invited to "come boldly unto the throne of grace," and to "draw near with a true heart, in the full assurance of faith." Jesus is himself "the way, and the truth, and the life: no man "cometh unto the Father, but by Him."—(John xiv. 6.)

The Old Testament saints found access to God by the same way. It was by faith in a Redeemer who was to come, to whose day and to whose advent they looked forward with joy, as we do now to His second coming. By this faith it was that Enoch and Noah "walked with God." For "without faith it is impossible to please Him."—(Heb. xi. 6.) Jacob found himself in "the secret place of the Most High," when, under the signal manifestation of the Divine presence granted to him at Bethel, he exclaimed, "How dreadful is this place! this is none other but the house of God, and this

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is the gate of heaven." — (Gen. xxviii. 17.) "The Lord of hosts" is said to "be for a sanctuary" to His people (Isa. viii. 14); and "as a *little* sanctuary" (Ezek. xi. 16); denoting nearness and intimacy of communion. Thus has the Lord been the "dwelling-place" of His people "in all generations."—(Psa. xc. 1).

When, in obedience to our Saviour's precept, we "enter into our closet, and shut the door, and pray to our Father who is in secret, we see no visible representation of the Deity; our eye rests on no image or crucifix —that is strictly prohibited by the second commandment; we need no human priest, to offer up our confessions or our supplications, to introduce us, or to make intercession for us. Our great High Priest himself does all this for us, and does it effectually; for Him the Father "heareth always."—(Heb. vii. 24—28; John xi. 42). With what solemn awe should we thus enter into the secret place of the Most High, where we find ourselves alone with God!

How great is the honour and the privilege that we enjoy under the Christian Dispensation, in being allowed such freedom of access and such nearness of approach to God! As His children "by faith in Christ Jesus," we are encouraged to draw near to Him, as "our Father," and "the God and Father of our Lord Jesus Christ." Through Christ we "receive the adoption of sons. And because we are sons, God hath sent forth the Spirit of His Son into our hearts, crying Abba, Father."—(Gal. iv. 5, 6.) Thus have we the freedom of children in their father's house, when we enter "the secret place of the Most High."

Let us now ask, What is to be understood by a person's dwelling in the secret place of the Most High?

To *dwell* therein must be something very different from merely visiting it once or twice each day. Besides, it is not shutting ourselves out from the world and its business, at regular seasons, and placing ourselves in the posture of devotion, and going through our accustomed exercises, that constitutes communion with God. We may do all this without so much as entering into "the secret place of the Most High." But when we are able to say with the beloved Apostle, "Truly our fellowship is with the Father and with His Son Jesus Christ" (1 John i. 3); when Christ "manifests Himself unto us" as He does "not unto the world;" when, consciously "loving Him and keeping His words," His gracious promise to such is verified in our experience (John xiv. 22, 23); then, being "in the secret place of the Most High," how are we to *dwell* there? Must we not leave our closet, and come down from the mount of communion, of which we have said, "It is good for us to be here"? It is true we cannot be always in our closets, nor continually on the mount. We must mingle with the world again, and become again engaged in its business and pursuits. But although *in* the world, we need not be *of* the world. There is great danger of our losing our spirituality of mind; but there is no absolute necessity that it should be so. Our ordinary work may be

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done "as to the Lord and not to men." Our lawful business may be pursued in His fear, and managed for Him, as His servants, His stewards. "Whether we eat or drink, or whatsoever we do," we may "do all to the glory of God."—(1 Cor. x. 31). Surely there is such a thing, although, perhaps, few Christians attain unto it, as being "in the Spirit," not only "on the Lord's day," but on the other days of the week also. Surely it is not an impossibility for us to be "in the fear of the Lord all the day long" (Prov. xxiii. 17), and to "endure" trial, affliction, or persecution, "as seeing Him who is invisible."—(Heb. xi. 27.)

Oh, it is an unspeakable happiness, when we can, in any considerable measure, realize and preserve this state of mind. To be thus "spiritually minded is life and peace."—(Rom. viii. 6.) Happy is the man who can say, with David, "I have set the Lord always before me; because He is at my right hand, I shall not be moved (Psa. xvi. 8); or with Asaph, while deeply humbled by a sense of his sinfulness and his manifold infirmities,—"Nevertheless, I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory."—(Psa. lxxiii. 23, 24.)

When, by the grace of God, we attain to this habitual spirituality of mind, then do we dwell in the secret place of the Most High, and then to us does the promise belong—that we "shall abide under the shadow of the Almighty." Thus sheltered we are safe: we are protected from every foe and shielded from every danger. What can possibly harm us, while "under the shadow of the Almighty?" Satan cannot reach us there. We may go through this beautiful psalm, and appropriate every promise it contains, and rejoice in the security and blessedness which they ensure to us.

Does the maintenance of this happy state of mind seem, to any believer, a matter of great difficulty? and is any one tempted to say, "In my circumstances it is impossible"? Let us remember Christ says to every true disciple, "My grace is sufficient for thee."—(2 Cor. xii. 9). His grace is boundless, all-sufficient. However weak in ourselves, we "can do all things through Christ who strengtheneth us."—(Phil. iv. 13). If there were saints of old who "followed the Lord fully," and "walked humbly with their God," why should not we? Our advantages are in many respects superior to theirs. Our knowledge of God's revealed will is more complete; our opportunities of glorifying Him are more abundant; our motives and encouragements to perseverance in His ways, and entire consecration to His service, are greater and more numerous.

But it may be said, the difficulty is to retain our sense of the Divine presence and a spiritual frame of mind, when we leave our closets or our sanctuaries. Is it really more difficult to retain these, than, having lost them, to get them renewed? Surely not. If, however, it were so, it would not answer the purpose of entitling us to the fulfilment of this promise to Him that *dwelleth* in the

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ecret place of the Most High. Watchfulness and prayer are indispensably necessary. The frequent lifting up of the soul to God, and the habit of cherishing the recollection of His presence, and of doing all things as beneath His eye, are implied in the idea of dwelling in His secret place. Oh, how safe and how happy might we be in our earthly life, how peaceful in death, how joyful in eternity, if we would give all diligence thus habitually to walk with God! "with purpose of heart, cleaving unto the Lord," and so abiding in Christ" that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming."—(1 John ii. 28.)

Essex. J. B.

DIGNITY OF NATURE IN THE ARTICLE OF DEATH.

It has been frequently observed, that however men may cry up the dignity of human nature, and dispute against the doctrine of sovereign grace in the hour of health and prosperity, such principles *will not do to die with.* The following examples, among many others that might be alleged, afford proof of the justness of this observation.

A few years ago there lived in the county of Essex, one Dr. R., a physician, who imbibed the Socinian system. His chief concern in matters of religion appeared to be to degrade the character and dignity of Christ. Such was his contempt of Him; that he seldom spake of Him in conversation under any other name than that of the *Carpenter's Son.* At length he was seized with an affliction which terminated in his death. Awhile before his departure the servant who attended him, on entering the room, found him in great agitation. On enquiring the cause he answered, "I am a dying man; and that which most affects me, is, that I must be judged by the *Carpenter's Son.*"

The following recent example equally confirms the truth of our observation, though unaccompanied with circumstances of so much horror. A young student who for some time past had been considered as verging towards heterodox doctrines, in the course of the last year came up to London. While he resided there, his friends being used to Calvinistic preaching, would persuade him to attend with them. He could seldom be prevailed upon to comply, and would be often talking of *the dignity of human nature,* and of the preference which he gave to that kind of preaching that favoured such ideas. Within a few months he was seized with an affliction which carried him off. As he drew near his end, he was asked what he thought of the dignity of human nature *now?* He answered with apparent dejection of mind, *I am a poor miserable sinner,* or words to that effect, and soon after expired.

JONATHAN EDWARDS — HIS RESOLUTIONS.

Resolved, That I will do whatsoever I think to be most to the glory of God and my own good, profit and pleasure, in the whole of my duration, without any consider-

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ation of the time, whether now, or never so many myriads of ages hence.

Resolved, To do whatever I think to be my duty, and most for the good of mankind in general.

Resolved, Never to lose one moment of time, but to improve it in the most profitable way I possibly can.

Resolved, Never to do anything which I should be afraid to do, if it were the last hour of my life.

Resolved, To be endeavouring to find out fit objects of charity and liberality.

Resolved, Never to speak evil of any one so that it shall tend to their dishonour, more or less, upon no account, except for some real good.

Resolved, To maintain the strictest temperance in eating and drinking.

Resolved, To study the Scriptures so steadily, constantly, and frequently, as that I may find, and plainly perceive myself to grow in the knowledge of the same.

Resolved, Never to count that a prayer, nor to let that pass as a prayer, which is so made, that I cannot hope that God will answer it; nor that as a confession, which I cannot hope God will accept.

Resolved, Never to say anything at all against anybody but when it is perfectly agreeable to the highest degree of Christian honour, and of love to mankind; agreeable to the lowest humility and sense of my own faults and failings, and agreeable to the Golden Rule; often when I have said anything against any one, to bring it to and try it strictly by, the test of this resolution.

Resolved, To enquire every night, as I am going to bed, wherein I have been negligent; what sin I have committed; and wherein I have denied myself. Also, at the end of every week, month and year.

Resolved, To inquire every night, before I go to bed, whether I have acted in the best way I possibly could with respect to eating and drinking.

Resolved, to endeavour, to my utmost, to deny whatever is not most agreeable to a good and universally sweet and benevolent, quiet, peaceable, contented and easy, compassionate and generous, humble and meek, submissive and obliging, dilligent and industrious, charitable, and even, patient, moderate, forgiving and sincere temper; and to do, at all times, what such a temper would lead me to, and to examine strictly, at the end of every week, whether I have so done.

On the supposition that there never was to be but one individual in the world at any one time who was properly a complete Christian in all respects, of a right stamp, having Christianity always shining in its true lustre, and appearing excellent and lovely, from whatever part, and under whatever character viewed—

Resolved, To act just as I would do, if I strove with all my might to be that one who should live in my time.

THE REGENERATE MAN.

He is not re-created, he is not simply changed in his governing purpose, he is changed in his ruling love. Still, he could not be so

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changed as a man in his own spirit without and apart from another change, of which this is only an incident. After all, the principal stress of the change is not in himself as viewed by himself, but in his personal relation to God, a being external to himself. In his prior unregenerate state as a sinner, he was separated from God and centred in himself, living in himself and to himself. And he was not made to live in this manner. He was made to live in God, to be conscious of God, to know Him by an immediate knowledge, to act by His divine impulse; in a word, to be inspired by Him. By this I mean not that he is to be inspired in the same sense and manner as a prophet is, or a writer of Scripture, which is the sense commonly attached to the word; I only mean that he is made to be occupied, filled, governed, moved, exalted, by His all-containing Spirit; so that all his tempers, actions, ends, enjoyments, will be from God.

The Counsel Chamber.

COURAGE EXEMPLIFIED.

WITHIN the palace, but without the throne-room of Shushan, Queen Esther stands. They who enter the king's presence unsummoned do it at the peril of their life; and, resolved in a good cause to dare the penalty, she stands there with her jewelled foot upon the grave. A noble spectacle! not so much for her unrivalled beauty —still less for the splendour of her apparel, as for the resolution to venture life, and either save her nation or perish in the attempt. In her blooming youth, in the admiration of the court, in the affections of her husband, in her lofty rank, in her queenly honours, she has everything to make life attractive. Hers is a golden cup, and it is foaming of pleasures to the brim. But her mind is made up to die; and so, with a silent prayer and "*If I perish*, I perish," on her lips, she passes in, and now stands mute and pallid, yet calm and resolute, outside the ring of nobles, to hear her doom. Nor has she to endure the agony of a long suspense. Her fate, which seems to tremble in the balance, is soon determined. No sooner does the monarch catch sight of the beautiful woman, and brave and good as beautiful, whom he had raised from slavery to share his bed and throne, than her apprehensions vanish. The clouds break; and she finds, as we often do with Christ, that her fears have wronged her lord. Instantly his hand stretches out the golden sceptre; the business of the court is stopped; the queen! the queen! divides the crowd of nobles; and up that brilliant line she walks, in majesty and in charms that outvie her gems, to hear the blessed words, "What wilt thou, Queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom."

"What wilt thou, Queen Esther?" is but an echo of the voice which faith catches from the lips of Jesus; and the whole scene presents but a dim, imperfect image of that which heaven presents when the gate rolls open, and angels and archangels making way for him, a believer enters with his petitions. Was that beautiful woman once a slave?—so was he. In her royal marriage was lowliness allied to majesty? So it is in his union, by faith, with Jesus Christ,

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And as to her royal apparel, the diadem, the cloth of gold bedecked with sparkling gems, in which her maids have attired their mistress, why, in the righteousness that clothes and the graces of the Spirit that adorn him, the believer wears a robe which wins the admiration, not of men's but angels' eyes, and shines even amid the glories of a city whose gates are made of pearls and whose streets are paved with gold. To the half of his kingdom, the Persian promised whatever his queen might ask; and generous, right royal was his offer; it helps us by its very meanness, as a molehill at the foot of a mountain, as a taper's feeble, yellow flame held up against the blazing sun, to form some estimate of the boundless grace of our Lord Jesus Christ. Half his kingdom! He offers nothing by halves. His promise is illimitable. All mine is thine. Confining his generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, he lays the whole universe at a poor sinner's feet. Away, then, with fears and cares! There is nothing we need that we shall not get, nothing we can ask that we shall not receive. It pleased the Father that in him should all fulness dwell. Transferring divine wealth, if I may so speak, to our account in the bank of heaven, and giving us an unlimited credit there, Jesus says, "All things, whatsoever ye ask in prayer, believing, ye shall receive."

Biography.

SELF-DECEPTION,

EXEMPLIFIED IN THE REMARKABLE EXPERIENCE OF THE LATE REV. M. DODD.

I HAD been for some years in a profession of religion, and was complimented (Luke vi. 26) with the title of an evangelical minister, when it pleased God to lay me on a bed of sickness. I had reason to expect that this sickness was unto death; and in this state I began to examine the foundations upon which all my religion was built (2 Cor. xiii. 5). The result of my examination was this: I plainly perceived the unsoundness of all my former profession (2 Tim. iii. 5). I saw clearly, that though my head had been enlightened, my heart was unaffected, (Mark vii. 6); that I had only a form of godliness, and was altogether unacquainted with the power thereof: that though I had a name to live, I was dead (Rev. iii. 1). I found guilt lying upon my conscience, having never experimentally enjoyed the cleansing efficacy of the blood of Christ (Heb. ix. 14; 1 John i. 7). Oh! what horrors of soul did I pass through at that awful season. I was going, as I then thought, immediately to meet a God whom I had been continually provoking by my transgressions. I had nothing but "the blackness of darkness for ever" before my eyes (Jude 13). For two days and two nights I could obtain no rest, no respite from the anguish of mind with which I was tormented (Isa. lxvi. 2). At length my bodily disorder took a favourable turn, and I gradually recovered; but the painful feelings which I had passed through in my soul, and the lesson which I had been taught during this season of bodily affliction and soul trouble, were not forgotten. I had thus learned that no support, no comfort on a death-bed was to be derived from an empty "form of religion" (2 Tim. iii. 5), when under real conviction of sin. I could plainly perceive that I, like a thousand others, had taken the shadow for the sub-

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stance, "for the kingdom of God is not in word, but in power" (1 Cor. iv. 20); that the devil and his agents, in conjunction with mine own deceitful heart (Jer. xvii. 9), had imposed upon me, by persuading me that I was savingly renewed, whilst the only change which I had experienced was in outward views and apprehensions of Divine truths (1 Cor. iv. 19).

Though I was moral and decorous in my conduct, I had now seen enough to convince me that there must be something more in the power of real religion than I had as yet been acquainted with. In this opinion I was confirmed by such passages as these, which occurred to me in a diligent perusal of the word of God:" He that believeth, hath the witness in himself." (1 John v. 10.) "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. viii. 16.) "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Gal. iv. 6.) "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." (Rev. iii. 20.) "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.) These passages, said I, evidently imply an intimacy, a holy familiarity, a communion subsisting between Christ and His people, to which I am at present an entire stranger. In the scriptures is held forth "the knowledge of salvation by the remission of sins," (Luke i. 77), but I am far from having attained this knowledge. I saw, too, that in the Church of England, to which I belonged, we also profess to believe in the forgivness of sin, but I could, with no consistency, declare this to be an article of my creed, since I was not experimentally acquainted with it. I felt now that I was a sinner, and was sensible of the danger to which I was exposed on account of my sins—the danger of "suffering the vengeance of eternal fire" (Jude 7.) I could apply the words of the prophet to myself: "Our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us, and as for our iniquities we know them." (Isa. lix. 12.) The wrath of God, as revealed from heaven against all ungodliness and unrighteousness of men (Rom. i. 18) was continually present to my mind. The thought of suffering the dreadful effects of this wrath, followed me whithersoever I went; nor did it cease to persue me even in my sleep; so that my feelings were similar to those of Job, "When I say, my bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and terrifiest me through visions." (Job vii. 14). Like Job, also, I should have chosen death rather than life, but that I was afraid to die, knowing that if I did, in my then unregenerate state, I must have perished to all eternity. (John iii. 5; Matt. xxv. 41, 46.)

I had been sober, chaste, and outwardly moral, but I could derive no comfort from reflecting on this, since the law of God is spiritual, and calls for truth in the inward parts. (Rom. vii. 14; Psa. li. 6.) Under that law I knew myself to be; by it, therefore, I must be tried, and conscience told me that I should certainly be condemned (John viii. 9). I had the "sentence of death" indeed already passed in my own heart. With these feelings, it cannot be wondered at, that, like David, I was bowed down, and went "mourning all the day long." (Psa. xxxviii, 9.) I carefully shunned the society of men, and sought retirement, as being favourable to the indulgence of meditation and serious thought. The Bible was my constant companion. I meditated thereon day and night. I was convinced that what I read there was truth, because I felt the power of a part of it in my own heart. The threatenings contained in the Bible were all my own; they were as pointedly directed at

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me as was Nathan's reproof to David:—"Thou art the man." (2 Sam. xii. 7.) Oh, how did I long to see my interest in Christ and the "exceeding great and precious promises" (2 Peter i. 4) which are contained in the Bible, and are declared to be the gift or portion of all true believers. But "a man can receive nothing, except it be given him from heaven." (John iii. 27.)

There is a "set time," however, to favour Zion (Psa. cii. 13). After many months, therefore, and years of waiting; after many sleepless nights and mournful days; after many temptations and sore trials; after many "prayers and supplications, with strong crying and tears, unto him that was able to save" (Heb. v. 7) from that eternal destruction with which I saw myself to be threatened; it pleased God (Gal. i. 15, 16) to answer me in "the joy of my heart." (Isa. lxi. 10.) All at once my bands of unbelief and legal bondage were broken (Luke vii. 48, 50), my darkness of soul was removed (Isa. xxix. 18), my fears of death and hell were dispelled (Psa. xl. 2, and lxxxvi. 13), the prisoner was set free (Isa. lxi. 1), I passed from under the rod into "the bond of the covenant" (Ezek. xx. 37). Jesus, in His glorious person and work, was revealed in my heart as "the hope of glory. (Col. i. 27.) I had the Spirit itself bearing witness with my spirit that I was a child of God. (Rom. viii. 16.) That blessed Spirit cheered my soul with this comfortable assurance, "Thou art no more a servant, but a son" (Gal. iv. 7). I could call God, "my Father," and say with confidence, "My beloved is mine, and I am his." (Sol. Song ii. 16.)

Before this blessed period I dared not use such language, because I had always entertained the strongest fear of the sin of presumption (Psa. xix. 13). But now, my covenant God had put it, not only into my mouth, but into my heart (Psa. xl. 2). I could now see and feel that I had an interest in Christ and all the promises, and I could "rejoice with joy unspeakable and full of glory." (1 Peter i. 8.)

What a delightful change was this! I could now understand the words of the Psalmist,—"When the Lord turned again the captivity of Zion, we were like them that dream; then was our mouth filled with laughter, and our tongue with singing." (Psa. cxxvi. 1, 2.) I then found that the office of Christ was precisely the same to His people in these days as it was in the days of His flesh, namely, to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness." (Isa. lxi. 1, 2, 3; Luke iv. 17, 18.)

Thus I have made a plain and faithful declaration of what "the Lord hath done for my soul" (Psa. lxvi. 16); and have traced the steps in a cursory manner, by which it has pleased a good and gracious God to conduct me from a mere formal profession of religion, to the enjoyment of that blessed assurance, which the Apostle recommends the believer to ascertain for himself.

What I have now written, will, I have no doubt, excite many a sneer from the wicked, the "men of the world" (Psa. xvii. 14); and the pharisaical, unregenerate and erroneous professors, who "will not endure sound doctrine," and heart-felt experience (2 Tim. iv. 3). They will endeavour to hold me forth to contempt (2 Tim. iii. 12; Gal. i. 10), but if, by the blessing of God, it be a means of strengthening "the weak hands, and confirming the feeble knees" (Heb. xii. 12),—of feeding with "knowledge and understanding" (Jer. iii. 15) the sincere enquirer, and of encouraging those who are cast down through a sense of the burden of sin (Isa. xxxv. 3, 4), it will be an ample recompense for all the scorn and derision of the empty professor or

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the openly profane. May the blessing of Jehovah accompany its perusal, for the furtherance of His kingdom upon the earth (Isa. viii. 20; Acts xvii. 11).

Popery.

MASS WORSHIP IN THE CHURCH OF ENGLAND.

THERE is a book in use in the notorious Church of Claydon, Suffolk, viz.:—"A Manual of Devotions and Directions for Members of the Church of England when attending the Service of the Divine Liturgy without Communicating," which deserves notice.

It professes to be a collection of prayers to be used by non-communicants during the administration of the Lord's Supper; and as such, it forms a kind of running commentary on that service. The purport seems plainly to be, that, while the priest, who is bound to use no other words but those of the Prayer-book, is officiating in the usual form the congregation may have greater latitude, and out of this manual, according to their tastes, supplement the deficiencies of the Church's prayers. It must also be noted that, as the title-page declares, it is "intended especially for the young."

At the opening of the service, as the altar-candles are being lighted, the youthful non-communicant is directed to address a prayer to Him of whom these lights are the type and symbol—Jesus, the Lamp of his paths, and the very Sun of Righteousness—supplicating Him, "From these lights upon Thy altar, shining amidst the light of our earthly day, let me learn to know and feel that the light which lights our earthly ways can never light the soul, but only Thou, Thou Lord Jesus, whom these sacred lights do typify," &c.

To the uninitiated in the mysteries of altar-candles, these words will convey information which they probably did not possess before. But this, after all, is a trifle. The next is a step something more in advance,—the introduction of the un-Protestant practice of praying for the dead. In "the prayer for the whole state of Christ's Church militant," when the priest comes to the words, "We also bless thy holy name for all persons departed this life," &c., the priest makes a pause, during the interval of which the Manual directs the young worshipper to say, "Grant them thine eternal rest, O Lord, especially those departed this life, for whom my prayers are desired."

Auricular confession, penance, and priestly absolution, are next forced on our attention. As the long exhortation in the Prayer-book is addressed only to communicants, occupation must be found, while it is being read, for the remainder of the congregation; and therefore for them a form of meditation is prepared, in which we meet the following penitential words:—"Oh, I will indeed judge myself. I will bring myself to the bar of penance by Holy Confession; then shall I not be judged by the Lord. So shall I learn to repent truly for my sins past."

The efficacy of this confession and penance is afterwards finally sealed when the priest pronounces the absolution, in order duly to receive the benefit of which, our little guide directs the people as follows:—"Bow down your heads to receive the absolution of your sins from Jesus, through His priest."

But now comes the crowning ceremony—the sacrifice about to be offered, "round which," our manual tells us, "the angels are crowding in amazement and adoration; God the Son is soon to be tabernacled in the elements of bread and wine."

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(P.21.) everywhere throughout this collection of prayers there are similar allusions to this sacrifice—the real body, real blood, and real presence. There is a special prayer addressed to "Jesus lying on the Altar," there is then a reply entitled "The Voice of Jesus from the Altar," and finally another, called, "The voice of Jesus from the Altar." Also, as the prayer of consecration is about to commence the congregation is directed to—

"Now, kneel upright, with your hands clasped upon your breasts; follow the priest in silent awe; for Jesus, thy God, is very nigh thee. He is about to descend on the altar, surrounded by the fire of the Holy Ghost, and attended by His angels."

The following are additional instances of a similar character:—

"And now, O Jesus, thou art really coming to visit us. Thou art really coming to Thy altar. Thou art really going to be offered up in sacrifice to the Father.

"Now, O my soul, see how the heavens are opening; how the angels of God are descending upon our altar and surrounding it. See how they are bending and prostrating themselves before it; for they know that Jesus is about to come upon our altar and make it His throne.

"Eternal Father, we offer unto thee this Almighty, Immaculate, and Adorable Sacrifice. Behold the Almighty Victim lying there."

As to the Real Presence and the Sacrifice of the Mass, these instances will be sufficient to convince even the most sceptical person of the tendency of this book. But the climax is not yet reached. Prostrations before this sacrifice, and adoration of it, as of the Divine Being himself, are the duties inculcated on the youthful Protestantism of England. When the priest, in the prayer of consecration, comes to the words, "This is my body," and as he repeats them he elevates the bread; Jesus is supposed then immediately to take possession of it or it is supposed to be transubstantiated into His flesh; and consequently the manual commands the non-communicants, "Prostrate yourselves in the dust and say, Hail, Body of my God! Hail, Body of my Redeemer, I adore, I adore, I adore thee!" And, in a like manner, at the consecration and elevation of the wine, it directs them, with similar prostrations, to say, "Blood of Jesus, I worship thee! Blood of my Redeemer, I adore thee!" &c.

One matter more of interest remains—the ceremony of the Ablutions or Cleansings of the Chalice, which is performed with a scrupulosity requiring the assistance of no less than two persons—the deacon and sub-deacon—the one to bring forth wine for the purpose, and the other water. The crumbs from the paten are first put into the wine in the chalice, and the contents are then drained or drunk by the priest, the non-communicant the while addressing a prayer to "the Sacrifice of Love and Mercy" for "absolution of his sins." The second ablution then follows, which is by a mixture of water and wine typifying "the wine of the Gospel mixed with the water of earthly affliction." Lastly, the chalice is cleansed with pure water alone, symbolic of "the washing of the waters of baptism." The ceremony thus concluded, the veils and maniples are folded, and the worshipper finally exclaims:—"All is over. The Sacrifice of the Lamb is complete. We are redeemed to God through His blood. Alleluia, &c." Such is an outline of the substance of this startling little book; and such the system which underlies, in greater or less degree, all the ceremonial pomp, genuflexions, crossings, and prostrations, of the churches of Puseydom.

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Lecture Hall.

SYSTEMATIC BENEFICENCE.

BY THE REV. A. RALEIGH.

Mr. Raleigh, in commencing his lecture, wished to say that the title of the lecture should be "Poverty in its relations to Competence and Wealth," because it was chiefly on poverty that he intended to treat that night. There was no one thing of a material kind that mingled so constantly with the thought and feeling and multifarious transactions of our daily life as this thing, money. If we had none of it—if we had nothing equivalent to it—we were poor: if we had enough of it for present needs, and a little over for the needs and possible uses of the future, we were competent persons in that respect—we were "well off," as the saying was—(if we only knew it)—and if we had much of it we were rich, and we ought to be good and generous and happy in the use and dispensation of this gift committed to us in trust. A subject like that had an interest of a personal kind to almost everyone, but especially—and he might be permitted to refer to it all the more as he was happy to see so many young friends there that night—to them young men, and young women, too; for some of them would be poor all their lifetime, certainly, according to the law of probability. Then, again, he hoped many of them would be—if not already—possessors of competence, and a few—he could hardly say he hoped very many—would be rich. They all, therefore, had a personal interest in this subject. It concerned them all who were in the morning of life, very early to form and keep right views, that they might be ready to meet misfortune, and able to hold up their heads and hold on their way through all weathers. But there were other reasons of an unselfish and public kind which ought to draw their attention to poverty, competence, and wealth. They were citizens,—young citizens—he hoped they would all be Christian citizens of this state of England, or of some other, and they would find as they grew up that many great questions which affected the weal of the state and the social and moral progress of the whole world were linked more or less closely with the things which the words he had named expressed—"Poverty!" "poor!" He had the curiosity to turn to the dictionary to see what varieties or shades of meaning there might be in connection with that word, and he found a long and most melancholy list—not less than seventeen meanings given, and only the last of the number was a thoroughly good one. The last meaning was one in reference to "the poor in spirit," used in the Scriptural sense, and with regard to the others, he asked who would not flee, as fast and as far as he could, from such an army of grim and ghostly hobgoblins as that? The body of a man was the most wonderful physical structure in the world—perhaps in the whole universe. "Know ye not that your bodies are the temples of the Holy Ghost?" What an argument for purity? and not for purity only, but also for sufficiency. Poverty, where it was extreme, starved the body, deprived it of nourishment, strength, sensation, abated the original organic forces of doing, and thus narrowed the basis which the body formed for higher things to grow up out of it, or at least on it. The Rev. gentleman adduced illustrations from the Scriptures of the poor being fed, and proceeded to show how poverty retarded improvement. It of course prevented education, beyond, at least, the mere rudiments of knowledge, beyond the first dawnings of intellectual culture. The poor were fain to seize upon the young bone and gristle as soon as there was any strength in them, and also on the young faculty before it

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was properly developed, in order to keep gaunt famine from the door. Education required money as well as time, and also taste. Few things were more touching than to see the privations that were willingly endured, and efforts made, by educated persons, who had fallen upon evil days, in order to give their children that which they themselves knew to be beyond all price. In order to give a liberal education to their children he had known persons make themselves as poor as the poorest in the land, and one could not help thinking what a stride would be taken at once in the intellectual development of a nation, and probably in her moral progress, if all the poor made a corresponding effort in the same relative measure of heartiness in the education of their children. But they were too often—and no blame to them—dark in mind. How should they strive to find light for their children? they were bread winners, and not light winners. He spoke of them as a class, and he said that they knew very little of the pleasures of literature, of the glow of knowledge, of the tenderness, and elegance, and quiet nameless charms of a general culture. He said also that poverty—though not inherently or of any necessity—yet as a matter of history it was a fact—had a continual pressure and tendency towards immorality and crime. They might say that this ought not to be. True. They might say that the pressure of it ought to be the other way. In a sense true. He was weary of hearing men talk all the year round of what ought to be, in the face of ten thousand living demonstrations that what ought to be never was. He did not mean to say that they would not find a healthful piety amongst the poor. Hundreds of thousands of demonstrations would arise to confute that calumny if any one uttered it. But poverty, where it was deep, did not of itself help their piety; but unquestionably there was a pressure in poverty towards moral evil more or less strong, according to the temperament of the individual or the character of those around, and the nature and aspect of the outward circumstances. How difficult it was—how almost impossible—to have decency in anything like its best forms when several members of a family were thrown into one or two rooms. Ah! they in middle life were protected, not only by their principles, but their walls, by their partitions, by their furniture, by their manners, by their education, by their neighbours' example,—outwardly at least. Now, all these were wanting to the very poor. But, although lights were breaking in, and wholesome forces were being generated in society by the action of the Christian church, "the end is not yet." The deliverance would come on some glad day of the future; and meantime they had the task—they had the honour—and should he say the joy?—of working as they could for its coming. They asked how; and he would try to tell them. First of all as regarded themselves,—and here, of course, he spoke very largely to the younger part of the audience—they must resolve that in so far as the matter was put within their power they would do their very utmost in the keeping of the laws of God always, to flee from the disadvantages, straits, and perils of that condition. It might not be put in their power so absolutely as that they were sure to succeed, for society was a machine with many wheels, and God's providence was deep and manifold. But he strongly exhorted them to manfully battle with their difficulties, and endeavour to obtain success. He spoke of the economy practised by Benjamin Franklin, whom he described as a beautiful example of frugality and patience, and then went on to advocate the principle of giving as well as getting, for the good of others. He argued that for a man to become successful, and to continue to be blind and insensible to the condition of the myriads who were in the state from which he had sprung, was contrary to the spirit of Christianity. Nothing was more diametrically opposed to the spirit of Christianity, if he had received its vital doctrines,

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than that. Such a man might name the name of Christ, but he was practically serving Belial; he might call on God the Father, who was without respect of persons, but he was really worshipping Mammon. They were bound not only to work for the relief and for the amelioration of the condition of the poor, but they were bound to work for the destruction of their poverty, so that they should be poor no longer. He said that to work for less than that—to expect less than that—seemed to him quite below the measure of the whole question. Surely there was to be a burial day for this world's poverty, and no resurrection. To expect clearly the coming of that day was a true and noble faith, to which all Christians even did not attain. Many were faithless on that subject, for there was a philosophical scepticism cherished and expressed by the men of literature—by *Saturday Reviewers*, and such like—on those subjects affecting human progress. The thing seemed to present itself to their minds in a fatalistic aspect; they were really Pagans, with all their fine writing, living in a Christian land. Some of these people fancied that all things must continue as they were; so that we had this beautiful prospect given to us, that ten thousand years hence—if the world lasted so long—there would be intelligence and ignorance, virtues and crimes, rich and poor, just as now. Did they believe that? He did not. He said that that theory was contradicted by all this world's struggles and attainment, by the knowledge she had actually got, which could not die, because it was being held increasingly under the Providence of God as an inheritance of man, by the virtues which were growing, slowly, but surely, among many people, by the acquired power of public opinion amongst nations, by the working of the spirit of modern progress in the different spheres of human life, by the sentiments and instincts of God's creatures, and by the Christian teachings of the Bible—by all those things that dark, heartless theory of viewing human life was contradicted and condemned. But there was a Christian scepticism on this subject as well. People said, "Do you really think that a time shall come in this world—at least under this dispensation—when there will be no poor, and that we ought to be such idealists as to work for that?" Yes, he did. If he did not believe that he told them for himself that his heart would die within him as he looked upon some of the aspects of our social life. "But," remarked some, "Christ said, 'The poor ye have always with you.'" Yes, but He did not say they were always to be with them. He did not, surely, ordain poverty for the future ages. He did not adopt it as one of the institutions of His kingdom—He simply recognised its then existence. With regard to the charge of socialism that might be urged his answer would be this—he had no doubt, so far as one could form an opinion on the subject, that the perfect state of society, when it came, would not be less diversified, but more diversified, than the present, and in a sense there would be ranks, grades, and classes, just as now. As to socialism, he believed they would be further from it by an immeasurable distance than they were to-day. The real danger of strife in this country would arise from the perpetuation and increase of poverty far more than from its removal. When men had something they would stand for the rights of others, but they had nothing; when all the inheritance they could hope to leave to their children was nothing, for what could they expect them to stand if they had not the grace of God in their hearts. He next adverted to the immense amount of poverty at present existing in this country, and pointed out the practical modes of amelioration and relief. The cure lay in the application of the whole of the Gospel of Christ to the whole state of man, and he earnestly urged his hearers to adopt its teachings, and manifest the love and sympathy which it inculcated to their fellow creatures.

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Christian Household.

AIR, SUNSHINE AND HEALTH.

A New York merchant noticed, in the progress of years, that each successive book-keeper gradually lost his health, and finally died of consumption, however vigorous and robust he was on entering his service. At length it occurred to him that the little rear room where the books were kept, opened in a back yard, and was so surrounded by high walls that no sunshine came into it from one year's end to another. An upper room, well lighted, was immediately prepared, and his clerks had uniform good health ever after. —A familiar case to general readers is derived from medical works, where an entire English family became ill, and all remedies seemed to fail of their usual results, when accidentally a window glass of the family room was broken in cold weather, and forthwith there was a marked improvement in the health of the inmates. The physician at once traced the connexion, discontinued his medicines, and ordered that the window-pane should not be replaced. A French lady became ill. The most eminent physicians of her time were called in but failed to restore her. At length Dupeytrent, the Napoleon of physic, was consulted. He noticed that she lived in a dim room, into which the sun never shone; the house being situated in one of the narrow streets, or rather lanes of Paris. He at once ordered more airy or cheerful apartments, and all her complaints vanished. The lungs of a dog become tuberculated, (consumptive,) in a few weeks, if kept confined in a dark cellar. The most common plant grows spindly, pale, and straggling, if no sunlight falls upon it. The greatest medical names in France of the last century, regarded sunshine and pure air as equal agents in restoring and maintaining health. From these facts, which cannot be disputed, the most common mind should conclude that cellars, and rooms on the northern side of buildings, or apartments into which the sun does not immediately shine, should never be occupied as family rooms or chambers or as libraries, or studies. Such apartments are only fit for stowage, or purposes which never require persons to remain in them over a few minutes at a time. And every intelligent and humane parent will arrange that the family room and the chambers shall be the most commodious, lightest, and brightest apartments in his dwelling.

HINTS TO MOTHERS.

THE AWKWARD BOY.

It will sometimes happen that in a family of well-trained children, there will be one so continually shy and awkward that culture is lost upon him. He is always blundering, upsetting and breaking things, and too often becomes the object of reproof, and almost of dislike to all about the house. Every one finds fault with him, and all offences are naturally turned off on his shoulders, often to the escape of the real offenders. He grows daily more careless, as he has no character to sustain, and, worse still, his heart grows morose and his manner sullen, from frequent punishment. If he becomes a man, you will no doubt see in him a bitter misanthrope, hating and hated by his fellow-men. Mother, can you bear to look forward to such a future for your boy, even if he is awkward and uncouth in his manners, often a source of mortification and trouble to you? Is he not *your* boy still? Has the heart he used to rest his infant head on turned to stone toward him? Ah, mother! underneath that rough shell may be, and doubtless is, a heart famishing for *love*, for approbation. How

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have you fed its hunger? You must let your child feel that at every hour and moment of his life you love him, even in your corrections. Your awkward boy requires more tenderness, more prayerful, loving watchfulness, more real sympathy than all your other flock. Yet does he not get the least? A hundred blunders need to be passed by unnoticed, while approval should be kindly given whenever he has done well. Find out his capabilities and tastes, and give him employment suited to them. Encourage and help him about his work, and teach him to feel that he can do something, and that his success gives real joy to you. *Love* and *hope* are the two great watchwords in forming the habits and characters of our children. Make them happy, and you have a much fairer prospect of seeing them good children. Every one knows how much easier it is to do right when cheerful and happy than when irritated. We certainly should not expect more of our little children than the discipline of years has taught us. L. L.

TALKS ABOUT HEALTH.

BY DIO LEWIS, M.D.

ANOTHER WORD ABOUT DRESS.

He who would labour for the physical redemption of woman in America must begin with her dress. The prevailing modes constitute an insuperable obstacle to her physical development. Every humane physiologist has argued, expostulated, and implored. If American women should squeeze their feet until those members were in Chinese fashion, or should place a flat stone on the head until the brains were forced into the back of the neck, we might keep silent; but while they compress that part of the body which contains the organs of vitality—the heart, lungs, liver, and stomach—we must continue to resist their madness. In this part of the body is the fountain of life. The slightest pressure immediately reduces the size and activity of that fountain. He who has thoughtfully studied the inevitable results of the prevailing style of dress at the waist, will affect no surprise at those cold feet, that constipation, weak spine, short breath, palpitation of the heart, and congestive headache, which are the average characteristics of the health of American women. Given a live woman, a corset, the average tight dress, and the physiologist will deduce the morbid conditions I have named.

Near my institution in Boston are three shops—a rum shop, a candy shop, and a corset shop. I do not know which is the greatest evil.

My practical suggestion is that, without corsets, the dress-waist should full and loose; the skirt-bands buttoned about the waist much larger than the body, supported on the shoulders by suspenders, such as gentlemen wear, and attached to the bands at the same points. My own wife adopted, many years ago, the style I advise, and is greatly delighted with the results. The dress is more artistic and beautiful than the plain waist with the hard, ironlike ligature at the band. After twenty years' study of the subject of health, and the causes of disease, if I were permitted to select from our one hundred and one physiological blunders that one which I should most desire to see corrected, I should unhesitatingly name this feature of female dress.

"GRACE IN THE HEART OF MAN IS LIKE LIGHT IN A DOOR."

It is not the same light now in this room which was here an hour ago; constant and hourly supplies are needful. If an eclipse took place, the room would be dark. So grace must be supplied hourly, daily, and is always changing and varying. Consider what grace in the heart is. It is a disposition given by God. It is God making us willing in the day of his power; working in us both to will and to do.

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The Letter-Box.

PROTESTANTISM IN FRANCE.

To Robert & William J—n.

My Young Friends,—Since our last conversation an eminent Frenchman, M. Guizot, made a speech at the Paris Bible Society, which may be of service to you. The orator, as President said:—"The Bible Society of Paris, and, indeed, the Bible Societies throughout the Christian world, have recently passed through some severe trials. Everywhere, in Germany, in England, and in France, attacks on the Bible were renewed and multiplied. The authenticity of the books which compose it, and their dates and their authors were alike called in question; and, what was far more grave, their Divine inspiration was doubted or denied. But had these attacks produced any effect on the Bible Society of France or elsewhere? Were these Societies grown cold, discouraged, or in the slightest degree embarrassed by them? By no means. On the contrary, they had stimulated them to greater exertion, and inspired them with more ardent zeal. They had only to look at what was passing in Germany, England, France, Switzerland, the United States of America, and Russia. In all these countries Bible Societies were rapidly gaining ground, and their publications and their missions were widely spreading. The more the Bible was denounced the more was the circle of its defenders enlarged; it was fortified by the trials, and every struggle gained it a fresh conquest. This fact was not confined to modern times. For nineteen centuries the Bible had been exposed to many attacks, had passed through many a crisis, but invariably with the same results. In the fifteenth century, when the second birth of antiquity filled the world with suprise and admiration, the Bible was neglected, abandoned, and almost sunk into oblivion. But when Christian faith and the Christian spirit were once more awakened in the souls of men, what was the book used as the most powerful weapon? The Bible. A second time did the Bible conquer Greece and Rome. It was in the name of the Bible, and to restore to it its complete empire over the soul, that the Reformation of the sixteenth century was brought about; and the spirit of biblical faith had a wider field than the spirit of liberty. Two centuries later, at the close of the eighteenth and beginning of the nineteenth, the Bible was again exposed to rude assaults; and so bitter was the scorn tried to be heaped upon it that it seemed to have for ever lost its influence. What happened? Why Bible Societies were founded; Bible Missions spread over the earth; treasures of devotedness and of money were lavished in the good cause; and the Bible reappeared more powerful than it ever had been before the terrible warfare waged against it. They had no need, however, to go in search of examples at periods so distant from the present day. They might be found in the very Society he was then addressing. A few years after its foundation the question arose whether they should publish with the canonical books those which were apocryphal, annexed to the Bible. There was a difference of opinion. Their friends in England objected to the publication of the Apocrypha. Nevertheless, the French Society continued to publish both, and a new Society, called "The French and Foreign Bible Society," was established to edit the Bible without the Apocrypha. The difficulties which arose had only the effect of producing two means of action, instead of one. Still more recently another question occurred, whether their Society

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should publish a new version of the Bible, and especially that of Geneva of 1835, together with those which had long been received and used in their churches. There were many and serious discussions on the point. Several members of the Committee demanded, pursuant to their regulations, that only those versions which were, so to speak, consecrated by time should be circulated. M. Guizot was of that opinion. He thought that when so many of the oldest and the most zealous servants of the Bible had scruples on the matter, those scruples should have their weight, and he supported them. After much and anxious deliberation, the majority of the Committee persisting in their original opinion, it was thought right to publish the new version called for by several churches, but, at the same time, to continue to distribute the Osterwald version when no other was asked for. This Resolution caused the retirement of several members of the Committee, who were his own old and intimate friends. He fully understood their motives, and respected their scruples, but he did not share them. The difference between the versions did not appear to him sufficiently grave to affect the essential character and salutary influence of the Bible itself. But what, after all, would be the result of that incident? Why, that there would be another Bible Society specially devoted to the propagation of versions long received and used in the churches, and these Societies rivalling each other in zeal to ensure to the good work a wider and a speedier issue. M. Guizot exhorted the Society to continue their work with confidence. A merely human book could never have resisted such attacks, or surmounted so many trials, and come out ever victorious from the struggle. The ideas of Socrates or of Confucius would have succumbed long since in a warfare carried on for so many ages; and, instead of spreading among all nations, as the Bible has done, the productions of the greatest minds would long since have been lost in the collections of the antiquary. When God, as He himself says, gave up the world to the disputes of men, He did not give it up entirely. They should bear in mind what happened in the study of the laws which govern the material world. Those laws were the subject of long and earnest debates. The earth's movement round the sun was contested against Galileo and Copernicus, and a long time passed before that truth was admitted. The moral world had also its laws, far more difficult to unravel, and which are not capable of being calculated or reduced to figures. The sacred books were the Divine evidence of these laws, revealed by the supernatural action of God that they might be the light and the salvation of mankind. The Bible has survived, and will ever triumphantly survive, human criticism, and the Bible Societies were but the instruments and the servants of the Divine action, which it was not in the power of man to baffle or to disturb.

Youth and Childhood.

WHAT IS IT THAT KEEPS THE YOUNG FROM JESUS?

We often hear the thoughtlessness and levity of the young condemned, and truly a very large majority of them *appear* to live for no object but to perform the duties of the passing hour, and to enjoy themselves as best they can to pass the time away. How few of them *seem* to think that a day is coming when they must give an account to God of misspent time and neglect of Him. Oh, how few *seem* to think of the future at all—except as regards earthly good! Vain butterfly lives,

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or careless indolent ones, the most of them seem to live. But, my Christian friends, is all *seen* here? Is there not a something *deeper* than the surface hidden now from our view, but seen by ONE above who wills that *we* should raise the veil and discover the true character. In other words, many, aye, very many of the young are *not* what we fancy them to be, but are groping after *higher* good, longing for something more *real, more satisfying*. Timid, sensitive, retiring, they shrink from speaking of their feelings, and even from being thought to have them. They wait for *us* to lead the way and *wish us to speak*.

Oh, ye who profess to be followers of Christ, I entreat you to consider whether we do not greatly *wrong* these dear ones? We say we desire their salvation, but do not *we* often keep them from Jesus? Nay, do not start and repel the accusation. In the privacy of our closets, when in the more immediate presence of our Saviour, God, let us solemnly ask our hearts, have I never by my backwardness in speaking, hindered a young immortal from coming to Jesus? Have I embraced every opportunity or many opportunities of showing my desire for their spiritual good? Have I *invited* them to come to Jesus? It is *negatively* that we chiefly do the harm. We do *not* really believe in their present conversion; hence, when we hear from the pulpit an earnest appeal to the young, our hearts rise in prayer for God's blessing to accompany it to the soul; but the next day, it may be, we are in company with some youth who heard that appeal, and do we seek to ascertain what impression was made? Do we affectionately inquire if the appeal has been responded to and the heart given to Jesus? Ah, my sisters, we are verily guilty here. Many a youthful spirit has had occasion to say (as I have heard some say), "They can enjoy religion themselves, but seem to think *I* can care only for folly. Oh! is it then so, that *Christians* do not care whether I am saved or lost; can this be the religion of Jesus?" Oh, do we not by this seeming indifference *hinder* them from coming to Jesus? Surely it is high time to rouse ourselves to action. If we are idle, Satan is not. Let us then resolve in the strength of God, to allow *no* opportunity to pass unimproved, but to let all the youth to whom we have access *feel* that our profession is *real* and that *we are* anxious for their salvation.

I know full well that to many minds it is a great trial to speak for Jesus, even to a mere child; the every feeling shrinks from it. Naturally timid ourselves, we are almost at a loss what to say, and are apt to think, when conscience prompts us, "Some one else will speak to them, I need not." My friends, if the whole world did its duty, would that exempt us from doing ours? When asked by our Saviour Judge who we have brought to Him, shall we be able to reply, "Lord we did not like to speak for thee, we hoped some one else would do so?" Ah! we often let things pass which we could not bear to write down. We *must* deliver our own souls, or what will be the consequence? A trial—to speak for Jesus! Yes, verily—it *is* a trial of our LOVE! If we *truly* love Him, shall we not wish all to love Him too? It is a trial of our GRATITUDE, for shall not we desire to copy Him who has done so great things for us? It is a trial of our *faith*, for the promise is, "Whosoever shall confess me before men, him will I confess also before my Father, who is in heaven." "He that taketh not His cross and followeth after me, is not worthy of me."

Oh, if we are *in truth* the children of God, *possessing* the mind of Christ, we shall deny ourselves and take up *that* cross, even to speak for Jesus, and thus cast off the reproach, that when visited by the young, they find us ready to converse on any subject rather than that which relates to the soul.

Surely, if we reflect on the value of *a soul*, and consider that *we* may be the instrument in the hands of

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God of saving some for whom Jesus died, we shall awake to our responsibility and make *every* effort to save *all* whom our influence can reach. May God's Holy Spirit enable us to win many youthful hearts to Him.

O. P. Q.

TOM COD AND MRS. LOBSTER.

BY THE REV. JOHN TODD, D.D.

Around the rocky island, the deep tide ebbed and flowed and sobbed, and the waves rolled and dashed. The waters were so deep that the fish could come up to the very rocks. At the foot of one of these rocks, far down near the bottom, was a young Tom Cod, swimming and playing. He was a very beautiful fish, hardly inferior in colour to the speckled trout of the rivers. He was young, and felt that he could do almost anything. He would dart off like a flash of light, and then back again, sometimes whirling round, sometimes rolling over and cutting all manner of capers. Pretty soon he discovered an old Lobster, slowly creeping along among the rocks that lay on the bottom of the sea.

"Pray, Mrs. Lobster, what are you up to? How slow you move. What, can't you rush and dash and fly through the water as I do?"

"Why, Master Tom, that is not my nature. My food and home are down among the rocks. I feel safer to be here."

"Well, what a homely creature you are! Those two great claws, what do you do with them?

"With the big coarse one, I crack the shell-fish, thus," and she seized and instantly crushed a large oyster; "and with the other, the sharp teeth, why, if you will just put your tail in that claw, I will show you how beautifully it will seize and hold a fish."

"And what are those long, very long smellers for? They are longer than your whole body."

"These are not smellers, Master Tom."

"What are they, then?"

"They are *feelers*. When I want to go to sleep, or when I want to eat, I just lay them over my back, and let them stick out behind me, and then if any fish comes near to bite me behind, I *feel* him at once."

"And what do you then do?"

"I whirl round instantly, and present my claws to his fish-ship, and he makes off."

"Well, Mrs. Lobster, I would like to know how you grow. Does your shell stretch, or grow larger? You don't seem larger than you did a year ago, when I was very small and very young."

"Nor am I any larger. But I do all my growing for the year in a few days. Once a year I throw off my shell, and then swell and grow, and then put on a new shell. It takes some days, but it is nice to come out once a year in a new house."

"And do you naturally go naked till the new shell grows and hardens?"

"I certainly do."

"Why, don't the fish eat you up, when you are so soft and have no claws to defend yourself?"

"Ah! there's the advantage of having my home down among the rocks. When I am about to shed my shell, I dig out a hole under some rocks, just big enough to creep into, and there I go, and no fish can get at me. I lie there safely, till all the process of shedding my shell and getting a new one is completed. It is a delightful and safe home, and I am perfectly happy in it."

"Nonsense," said Tom Cod. "I want room to play, and to pick up my food wherever I find it. There now, don't you see that naked clam. See how quickly I'll have him."

Poor Tom! He grabbed the clam, and the hook in it caught him. He writhed, and struggled and groaned, but the hook was fast, and the line was strong, and the last Mrs. Lobster saw of him he was being drawn straight up to the top of the water, and she heard the poor fellow threshing and floundering in the boat.

"Oh!" said she, "those colours

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on poor Tom are beautiful, and doubtless it is a fine thing to be able to swim anywhere, and to dash up and down through the deep waters; but after all, is not my humble home, down among the rocks the safest? Has not the Great Master of the seas given me my full share of blessings, though I must live in the very depths of the seas, and creep over the sands and the rocks? I will be thankful, humble, and contented."

Wise Mrs. Lobster! How much more happy we should all be, if we could feel that God has meted out the bounds of our habitation, and in wisdom given to each the lot which is best for him! We will not envy those above us. They meet with hooks and dangers that we know not of; and if we are true and faithful in our lot and condition, we shall be rewarded as fully, as if we could gambol and play in all the fashions and glories of earth!

USE YOUR EYES ARIGHT.

THERE was an Italian Bishop who had struggled through great difficulties without repining, and who met with much opposition in the discharge of his episcopal function, without ever betraying the least impatience. An intimate friend of his, who highly admired those virtues, which he thought it impossible to imitate, one day asked the prelate if he could communicate the secret of being always easy. "Yes," replied the old man, "I can teach you my secret, and with great facility; It consists of nothing more than in making a right use of my eyes." His friend begged him to explain himself. "Most willingly," returned the Bishop. "In whatsoever state I am, I first of all look up to heaven, and I remember that my principle *business here* is to get there. I then look down upon the earth, and call to mind how small a space I shall occupy in it, when I come to be interred. I then look abroad in the world, and observe what multitudes there are, who are in all respects more unhappy than myself. Thus I learn where true happiness is placed, where all our cares must end, and how very little reason I have to repine or to complain."

NO PLACE FOR THE BOYS.

DOES it not seem as if, in some houses, there is actually no place for the boys? We do not mean the *little* boys—there is always room for them; they are petted and caressed; there is a place for them on papa's knee, and at mamma's footstool, if not in her arms; there are loving words, and many, often too many, indulgences. But the class we speak of now are the schoolboys, great, noisy, romping fellows, who tread on your dress, and upset your work-basket, and stand in your light, and whistle, and drum, and shout, and ask questions, and contradict.

So what is to be done with them? Do they not want to be loved and cherished now, as dearly as they were in that well-remembered time when *they* were the *little* ones, and were indulged, petted, and caressed? "But they are so noisy, and they wear out the carpet with their thick boots, and it is so quiet when they are gone," says the tired mother and the fastidious sister, and the nervous aunt; "anything for peace' sake," and away go the boys to "loaf" on street corners, and listen to the profane and coarse language of wicked men, or to the unsafe ice, or to the railroad station, or the wharves, or the other common places of rendezvous of those who have nothing to do, or no place to stay.

But it is argued that there are few boys who care to stay in the house after school, and it is better they should play in the open air—all of which is true. We argue for those dull days and stormy days and evenings, *all* evenings, in which they wish to stay in, or ought to be kept in, and in which, if kept in, they make themselves and everybody else uncomfortable. We protest

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against the usages of those homes where the mother is busy with her sewing, or her baby, and the father is absorbed with the newspaper in the evening, which he never reads aloud, and the boys must "sit still and not make a noise," or go immediately to bed. They hear the merry voices of other boys in the streets, and long to be with them; home is a dull place; they will soon be a little older, and then, say they, "we will go out and see for ourselves what there is outside which we are forbidden to enjoy." We protest against the usages of those homes where the boys are driven out because their presence is unwelcome, and are scolded when they come in, or checked, hushed, and restrained at every outburst of merriment.

Miscellaneous.

THE DEATH-BED OF DR. JOHNSON.

He was pre-eminently one of those who, through fear of death, are all their lifetime subject to bondage. . . . It appears that a clergyman, Mr. Winstanley, was the main instrument in bringing his mind to a quiet trust. In answer to the anxious question, written to him by the dying moralist, "What shall I do to be saved?" Mr. Winstanley wrote:—"I say to you, in the language of the Baptist, 'Behold the Lamb of God, which taketh away the sin of the world.'" That passage had been often read by him, and had made but a slight impression; but now, pressed home by the gracious Spirit, it went straight to his heart. He interrupted the friend who was reading the letter: "Does he say so? Read it again." And he then earnestly begged that the writer might be sent for, that he might hear from him a confirmation of the truth. The state of Mr. Winstanley's health made an interview impossible; but he wrote enforcing the truth. The narrative shows that the Doctor had comfort in the realization of this great truth. A little before he died he turned with great earnestness (to his physician): "Doctor," he said, "you are a worthy man, and my friend; but I am afraid you are not a Christian. What can I do better for you than offer up in your presence a prayer to the great God that you may become a Christian in my sense of the word?" Instantly he put up a fervent prayer for him. When he had finished, he caught hold of his hand with great earnestness, and cried, "Doctor, you do not say 'Amen.'". The doctor looked foolish, but, after a pause, cried "Amen." Johnson said, "My dear doctor, believe a dying man; there is no salvation but in the sacrifice of the Lamb of God."—*Leisure Hour.*

LUTHER'S PRAYER FOR MELANCTHON.

On a certain occasion a message was sent to Luther to inform him that Melancthon was dying. He at once hastened to his sick bed, and found him presenting the usual premonitory symptoms of death. He mournfully bent over him, and, sobbing, gave utterance of a sorrowful exclamation. It roused Melancthon from his stupor—he looked into the face of Luther, and said, "O, Luther, is this you? Why don't you let me depart in peace?" "We can't spare you yet, Philip," was the reply. And turning round, he threw himself upon his knees, and wrestled with God for his recovery, for upwards of an hour. He went from his knees to the bed, and took his friend by the hand. Again he

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said, "Dear Luther, why don't you let me depart in peace?" "No, no, Philip, we cannot spare you yet," was the reply. He then ordered some soup, and, when pressed to take it, he declined, again saying, "Dear Luther, why not let me go home and be at rest?" "We cannot spare you yet, Philip," was the reply. He then added, "Philip, take this soup, or I will excommunicate you." He took the soup; he commenced to grow better; he soon regained his wonted health, and laboured for years afterward in the cause of the reformation. And when Luther returned home, he said to his wife with joy, "God gave me my brother Melancthon back, in direct answer to prayer."

DEATH OF THE VENERABLE BEDE.

THERE was a genuine piety among many of the Catholic priests of the dark ages, though clouded often by superstition. They saw through a glass, darkly, but still trusted in Christ as a Saviour, and aspired to usefulness in His service. The Rev. Achilles Gannt, in a lecture on the Bible, delivered at Cork, Ireland, paid the following tribute to the venerable Bede, the translator of the Bible into Saxon.

It was his happy distinction to die in the very act of translating the Word of God. The rays of the setting sun are still lingering on the monastery of Jarrow, and there, in his last hour, lies the venerable man, dictating feebly to his amanuensis.

"There remains now but one chapter," said the anxious scribe, "but it seems very hard for you to speak."

"Nay, it is very easy," Bede replied; "take your pen, write quickly."

"And now, father," says the monk, eagerly penning the words from his quivering lips, "now one sentence is wanting."

Bede dictates it.

"It is finished," exclaims the scribe.

"It is finished," echoes the departing saint. "Raise my head. Let me sit in the place where I have been wont to pray. "Now, glory be to the Father, and to the Son, and to the Holy Ghost," and while thus speaking he fell asleep.

ANECDOTE OF A SHARK.

IN the United Service Museum—(Whitehall Yard) are exhibited the "jaws of a shark," wide open, enclosing a tin box. The history of this strange exhibition is as follows:—

"A King's ship on her way to the West Indies, fell in with, and chased a suspicious looking craft, which had all the appearance of a slaver. During the pursuit the chase threw something overboard. She was subsequently captured, and taken to Port Royal to be tried as a slaver. In the absence of the ship's papers, and other proofs, the slaver was not only in a fair way to escape condemnation, but her captain was anticipating the recovery of pecuniary damages against his captor, for illegal detention. While the subject was under discussion, a vessel came into port, which had followed closely in the track of the chase above described. She had caught a shark; and in its stomach was found a tin box which contained the slaver's papers. Upon the strength of this evidence the slaver was condemned. The written account is attached to the box.

HEALTH OF THE BODY SHOULD BE PRESERVED.

GOOD men should be attentive to their health, and keep the body as much as possible the fit medium of the mind. A man may be a good performer, but *what can he do with a disordered instrument? The inhabitant may have good eyes, but how can he see accurately through a soiled window?* Keep, therefore, the glass clean, and the organ in tune. We do not wish you to be

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fanciful: to live in the shop of an apothecary: or have a medical student always in attendance. But be soberly and prudently attentive to the body. Rise early. Take proper exercise. Observe and avoid whatever disagrees with your system. Never overburden nature. Be moderate in your eating and drinking —the Board slays more than the Sword!—*Jay.*

INFLUENCE OF FAMILY PRAYER.

A FEW years ago, a man travelling in Ireland, being benighted, opened a cabin door, and requested permission to lodge there, which was granted. The poor man who inhabited the house was, according to his usual custom, reading a chapter of the Bible to his family. When the stranger was seated, he resumed his reading, and, having prayed, the family retired to rest. In the morning the same thing again took place, which seemed to attract the attention of the stranger. On rising from their knees, the stranger thanked his kind host for his hospitality, and informed him that he had travelled into that part of the country in order to attend a fair, for the wicked purpose of passing bad money; that he had brought with him base coin to the amount of four pounds; that this was the first time he had taken up such a practice, but that what he had heard in the cabin had made such an impression on his mind that he had resolved it should be the last. He then took out of his pocket a small bag containing the counterfeits, and threw it into the fire.—*Old Jonathan.*

PITY.

WHEN thou seest misery in thy brother's face, let him see mercy in thine eye; the more the oil of mercy is poured on him by thy pity, the more the oil in thy cruse shall be increased by thy pity.—*Enchiridion.*

A LITERAL FAITH.

MRS. Mason, who was a missionary among the Karens for eighteen years, was usually called mamma by her pupils. A little Karen boy once addressed to her this short letter, no doubt in the full belief that he was employing a strong Christian argument:—

"Dear Mamma,—The Bible says, 'Ask, and ye shall receive.' I read so in the holy book of Matthew. Please send me a knife!"

Mrs. Mason rewarded the little fellow's faith by giving him the object he so much desired.

PROMPTNESS IN DUTIES.

THERE is always a joy in duties performed, and promptness in the execution heightens that joy. To wait and look on a business we ought to do at once, enervates and disheartens; to arise and do it immediately, strengthens and enlarges the heart. Delay begets hesitancy and timidity; direct performance brings zeal and courage. They that wait upon the Lord renew their strength; but they that postpone till to-morrow present duties, are weaker for them to-morrow than to-day. Promptness in duties, then, gives greater strength for new duties. Enduring hardness as a good soldier in one campaign, qualifies the Christian for more manly feats in the next. We grow on food and exercise, morally, the same as we do physically. Christian promptitude helps develop that noble, full stature of character and life which the Gospel enjoins—gives grace to discipleship, and energy and efficiency to the churches.

A GOOD NAME.

MUCH of my influence, says Dr. Livingstone, in his *Travels in South Africa*, depended upon the good name given by the Bakwains; and that I secured only through a long course of tolerably good conduct. No one ever gains much influence in

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this country without purity and uprightness. The acts of a stranger are keenly scrutinized by both young and old; and seldom is the judgment pronounced, even by the heathen, unfair or uncharitable. I have heard women speaking in favour of a white man, because he was pure, and never was guilty of any immorality. Had he been, they would have known it; and, untutored heathen though they be, would have despised him in consequence.

THE KING AND THE POTTER.

In 1588, Henry III., then King of France, finding he could no longer withstand the clamour for Palissy's execution, and reluctant to sacrifice the old potter, whom he had known and respected from his boyhood, visited him in prison. "My poor Master Bernard," said the King, "I am so pressed by the Guise party and my people, that I have been compelled, in spite of myself, to imprison these two poor women and you. They must be burnt to-morrow; and you, too, if you will not be converted. "Sire," replied the fearless old man, "you have often said that you feel pity for me; but it is I who pity you, and who have said, 'I am compelled.' That is not speaking like a king! These girls and I, who have part in the kingdom of heaven, *we* will teach you to talk royally. The Guisarts, all your people, and yourself, cannot compel a potter to bow down to images of clay!" Not many months afterwards, the two fair girls were led to the stake, singing praises to God, as they received their crowns of martyrdom. A year later, in 1559, in his 81st year, Bernard Palissy, the potter died in the Bastile.—*The Art of Doing our Best.*

Poetry.

THE HOLY SCRIPTURES.

Oh, Book of sweetness! Lord, my heart
Would suck each word and honey gain,
Precious for grief in any part;
To clear the mind, and ease in pain.

O Book that helps the reader's eyes,
The well to cleanse thy sin it shows,
And make unto salvation wise,
Which he that hath the Spirit knows.

O Book of books, removing doubt,
When God its Author speaks to me;
Thy words do search and find me out,
And I, my God, in them find Thee.

George Herbert.

DEATH!

Death is the Christian's final strife
His battles then are o'er;
Death is the portal into life,
Where he shall die no more.

Death is the rending of the vail,
Which hides the holy place;
Death is the channel to reveal,
His long-sought Father's face.

Death is the sinking of his sun,
Upon his mortal way;
Death is the glorious morn begun,
Of an eternal day.

Death is the severance of his soul,
From the clay fabric riv'n;
Death reunites him unto all
His happy ones in heav'n.

Death gives the body to the tomb,
Beneath the sod to lie;
Death wings the spirit to its home,
Above the stars on high.

Death seals the sentence of the law,
By which the sinner dies;
Death ends the Christian's griefs below,
With Christ in Paradise.

Heavitree. E.B.

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Personal Religion.

FIRST CHRISTIAN PRAYER-MEETING.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren."—Acts. i. 14.

Well is it at times to look back and see how the first Christians acted. Such retrospective views are often the means of doing us much good. The above passage of Holy Writ brings under our notice a prayer-meeting of the apostles and followers of the Lord Jesus.

It was a primitive prayer-meeting.—Some say it was the first Christian prayer-meeting that was held in any place. No doubt it was the first after our Lord's ascension. Most probably it was the very first conducted in His name. The apostles and believers were met together in Christ's great name for prayer and supplication. These terms are frequently used synonymously. Sometimes, however, prayer expresses petitions for needed blessings, and supplication entreaty against pending evils. They were, therefore, gathered around the throne of grace to entreat God for the sake of His Son, to grant them earthly and heavenly benefits, and to shield them from temporal and spiritual dangers. Doubtless they chiefly asked for the Spirit promised and for protection from the persecuting Jews. Like them we should meet to pray in the all-prevalent name of Jesus for requisite mercies, especially for the enlightening, quickening, sanctifying, and cheering influences of the Holy Ghost, and to supplicate in that precious name, defence from seen and unseen ills.

It was a secret-prayer-meeting.—The disciples were convened for devotion in an upper room at Jerusalem, and in private, it is thought, through fear of the Jews. What an unspeakable privilege we can meet for social prayer and for public worship without dread of interruptions or penalties! It was not always so in this country. Not a few of the oldest chapels in our land stand in bye-places, and appear very much like private dwellings; there our worthy forefathers used to meet for united prayer and for stated worship with closed doors. At times they were broken in upon, seized, condemned, and imprisoned. Still they, like the disciples of old, continued to hold their devotional services. Under God

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we owe our religions, and most, if not all, of our civil liberty to their self-denying and painful sacrifices. May we have wisdom to use aright the sacred privileges and golden opportunities which we enjoy, and which have been secured to us by the patient sufferings of our pious ancestors!

It was a large prayer-meeting.—About one hundred and twenty persons were present. This, considering the infancy of the cause, cannot be deemed a small number. Some churches, much larger than that at Jerusalem before the day of Pentecost, have not so many attending their week-evening prayer-meetings. A thin attendance at such seasons betokens a low state of piety among the people in church fellowship. Hindrances there doubtless are to frequenting the Monday-night meetings for social prayer; but would not those hindrances soon be set aside if religion were flourishing in the soul? It is astonishing how obstacles diminish or increase as we feel inclined or disinclined to attend to any religious duty. Often is the blame of the smallness of the company thrown on the leaders of the people's devotions. Just, however, as the minister preaches better to a full than to a thin congregation, so the devout man prays with more fervency in a large than in a small meeting. Empty seats chill the preacher and the petitioner, and, consequently, render the preaching and the praying comparatively lifeless. Christians, encourage your beloved pastors and praying men by your constant presence, and you shall be encouraged in return by being favoured with sermons and prayers pervaded with far greater unction.

It was a united prayer-meeting.—"With one accord" they prayed. There was no kind of dissension among them. Peter, though he addressed the meeting, gave not the slightest indication that he assumed the authority which the Church of Rome has endeavoured to invest him with. Mary the mother of Jesus, although at the prayer-meeting, did not attempt even to direct the apostles, much less pretend that she ought to be prayed to, or that she had any weight with our Lord. Her name is here mentioned for the last time in the New Testament, and in a most incidental manner. All were of one heart and of one soul—their views and feelings and aspirations were alike—the same heavenly things they perceived, loved, and desired. Hence as to what and how they should ask of God they were all agreed. With them there were no clashing sentiments, emotions, or wishes; and, therefore, there was no disagreement concerning that which ought

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to be sought, or about the mode in which it should be sought. Thus acting, they kept the unity of the Spirit in the bond of peace, followed Christ's suggestion in agreeing together, especially to pray in His name for Divine protection and for the Holy Ghost, and went the very way to obtain their requests. Nor may we act otherwise. In regard to the things which make for our peace there ought not to be the slightest difference among us. When we meet for prayer we should agree in our object and method of petitioning the Almighty—of course the prayers may be different in matter and in expression—and yet beg the several blessings all wish, and denote a sincere, earnest, believing, and evangelical tone which all can approve; but, if we disagree with our brethren respecting the mercies they implore, or feel disposed to listen for the purpose of criticising any praying brother, we are not likely to succeed at the throne of grace, or to have the fires of devotion increased on the altar of our hearts.

It was a continuous prayer-meeting.—"These all continued with one accord in prayer and supplication." To this duty they constantly attended. For a time many go to the prayer-meeting, and then one and another stay away till the meeting becomes depressively and discouragingly small. Not so acted the disciples; they did not begin to meet together for devotional purposes, and then after a while withdraw, but persevered in thus assembling, until they realized the fulfilment of the Father's gracious promise. Some think they met daily for the ten days till the Holy Ghost was poured out upon them from on high. Let us be like them, constant at the social prayer-meeting, and we shall surely prevail in our united application to Jehovah for His promised grace.

It was an expectant prayer-meeting.—Just before Jesus ascended to heaven, he said to the eleven, "Depart not from Jerusalem; but wait for the promise of the Father." In compliance with Christ's command they stayed in the city and waited in the most becoming manner, by meeting together in a devout and expecting frame of mind, and by unitedly expressing to God their desire for the promised boon, and their expectation of receiving that boon. They did not say as some do, "Oh! the Lord has assured us that He will send the Holy Ghost; and, therefore, we need not assemble to entreat Him to verify His word," but they met and unfeignedly and hopefully prayed for the descent of the Spirit, and were thus in a condition to receive the Spirit's indispensable influence. All God's promises are conditional. If we do not wish

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and expect their fulfilment we are in an unfit state to have them fulfilled in our experience; but if we really long and look for their accomplishment, we shall naturally express our longings and expectations in appropriate devotions, and God, who answers prayer, will assuredly hear our cry and fulfil them all in due time to the joy and the rejoicing of our hearts. After the Highest had promised to sprinkle clean water upon the Israelites and to cleanse them from all their filthiness, and to multiply the produce of their land, He adds, "I will yet for this be enquired of by the house of Israel, to do it for them." Wherefore, would we have the mercies the Almighty promises, we must pray for them through the Mediator, and pray for them too in unwavering faith.

It was a prevailing prayer-meeting.—While the immediate followers of Jesus were persevering in prayer and supplication, the Holy Ghost descended with marvellously enlightening and quickening power. Their united, continuous, and Christian petitions prevailed with the Most High. True, the Messiah had said the Spirit should be sent not many days hence; but He thus spoke with the understanding that they would obey His voice and tarry at Jerusalem. Had they not, therefore, acted as they did, it is very questionable whether the Holy Ghost would have descended on the Day of Pentecost. As, however, they sought the promised Spirit in unfeigned and believing prayer, the promised Spirit appeared in their midst and miraculously fitted the apostles for their glorious mission, and strikingly succeeded them in that mission, Ministers and congregations require the Spirit's influence; but would they have it they must act like the disciples of old. Only let them meet and pray for His aid without ceasing and in firm faith, and they shall prevail with God through Christ Jesus.

Finally, perhaps, reader, you pray not at any time.—If so, remember you are going the very way to perish. It is not likely Jesus will save you should you refuse to implore His mercy. While it is more than once said, that "Whosoever shall call on the name of the Lord shall be saved," it is not so much as hinted that any who neglect to seek the Saviour will, nevertheless, receive Salvation. Yea, the prophet says, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Consequently would you be delivered from the guilt, thraldrom, and doom of your sins, you must apply to Christ in sincere, believing prayer.

Witheridge. I. S.

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THE UNIMPROVED SEASON OF SALVATION.

"The harvest is past, the summer is ended, and we are not saved."—Jeremiah viii. 20.

The enemies of the Jewish people are outside the walls of Jerusalem storming the beautiful city. Already they have effected an entrance, and are beginning their work of pillage and blood. To the Egyptians the Hebrews apply in vain for help. Nothing is before them but shame and insult, outrage and destruction. In the language of despair they exclaim, "The harvest is past, the summer is ended, and we are not saved." Nor will the slighters of the glorious Gospel be able to refrain from uttering the same solemn and expressive words when in the prospect of their awful doom. Permit me devoutly and earnestly to press them on your serious attention.

I. The words denote a saving opportunity.

Harvest-time and summer months are the season afforded for the ingathering of the fruits of the earth for the preservation of man and beast. The present life is the period granted for the securing of the provision of the Gospel, for the redemption of body and soul. Thus much the terms "harvest" and "summer," mentioned in the text, indicate—as applied to the farmer they show that he is favoured with a suitable time for reaping the earth's sustaining produce—as used in reference to the sinner they signify that he is privileged with an opportune period for obtaining the Gospel's redemptive blessings.

Doubtless you are blessed with a befitting occasion for procuring salvation. You have sinned in not keeping the Divine commandments; for sin is the transgression of the moral law. By sinning you have darkened your understanding, perverted your judgment, debased your imagination, burdened your memory with criminal acts, attached guilt to your conscience, corrupted your affections, and exposed your clay tenement and immortal spirit to everlasting punishment. Nothing can you do to effect deliverance. God has, in His rich mercy, sent His beloved Son to be the propitiation for your sins. Through Christ's expiatory sacrifice, He is able to justify, renovate, and save you. All that is required of you in order to be saved is to exercise repentance towards God and faith in our Lord Jesus Christ. Jehovah spares your life that you may have space to repent and believe. The whole the Most High has acquainted you with. Is it not so? Are you not informed of your guilty, depraved, perishing state? Has not your inability to redeem yourself been pointed out to you? Do you not hear of the wondrous plan of redemption? Have you not been told that would you finally escape hell and be admitted to heaven, you must look to Jesus, the Lamb of God, with a penitent and believing heart? Can you not gather from the Bible and the preacher that your days are multiplied that you may have time for repenting before Almighty God and

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believing on Christ Jesus? Surely then you are furnished with the chance of getting eternal redemption.

II. The passage exhibits a limited opportunity.

The period of harvest and of summer soon passes. Neither sowing-time nor reaping-time waits for any farmer. Both begin, pass on, and terminate without the slightest pause or dalliance. If the agriculturalist seize upon and improve seed-time and gathering-season as they commence, proceed, and close, he is pretty certain of some produce. Should he let them come, advance, and end unnoticed and unimproved he will have no crops. This every wise husbandman knows perfectly well, and is most anxious not to be too late either in sowing or reaping. Seldom or ever do we find any prudent tiller of the ground failing of a crop through neglecting to sow, or reap at the proper season.

Life, the time for obtaining mercy, glides away. It does not stand still or tarry a moment. Our present existence begins, goes on, and ends. Childhood and youth, manhood and old age we enter upon, pass through, and bid adieu to. No portion of our being remains stationary even for a little while. Its first stage directly it begins proceeds at a regular and an unslackened pace to the next, and so on, till the last has come and gone. Of this scarcely any are ignorant. Yet, how very many act as if the reverse were really the case. Their life, they seem to imagine, delays its course whilst they delay their spiritual concerns. At least, so says their conduct. Certainly they are not as careful to embrace their passing season for making sure of Heaven's saving grace as the cultivators of the soil are to take advantage of theirs for insuring the earth's needed increase. Well would it be with them if they were. When on their death-bed we should not hear, as we now do, the distressing exclamation "I am dying, I am dying, and am unprepared to meet God." No: they would be ready, and in the joyful anticipation of shortly seeing Jesus as He is, and of being with Him in unfading glory. Be ye not so unwise as to lose sight of the fact that your opportunity to be saved begins, advances, and closes with beginning, advancing, and closing life; and as you know not the time nor the manner of your departure, only that you must die, be in earnest for Jesus to save you at once, and rest not day or night until He has delivered you from your sinful, defiled, and undone condition.

"One thing demands our care;
O be it still pursued!
Lest, slighted once, the season fair
Should never be renewed.

To Jesus may we fly
Swift as the morning light,
Lest life's young golden beams [should die
In sudden endless night."

III. The text sets forth a lost opportunity.

Inexperienced and negligent farmers sometimes let the right time for getting or gathering crops go by unembraced. Either in putting in the seed, or in housing the fruit thereof, they are behindhand. Calculating on future fine weather, they do not avail themselves of present dry days. Hence, when they should

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be sowing, cutting, or ricking they are about that which may be safely left until the other be done. The consequence is they scarcely have any crop, or their produce is seriously injured. To such the text is exceedingly applicable. Harvest is past, and summer is ended and they have got little or no productions, or their hay is spoiled, or they have grown out wheat. A long and dreary winter is before them without the comforts of an improved growing and garnering season.

Ignorant and careless sinners, in not a few instances, allow "the time of their visitation" to pass unseized upon. Blind to their lost state, in love with sinful pleasures, engrossed with worldly things, deaf to the glad tidings of the Gospel, regardless of the Divine threats, reckoning on prolonged life, or hopeful of the prevalency of their own fancied righteousness, they live their allotted period without securing the grand object for which it is granted, and are surprised on being in expiring circumstances to perceive that the day of salvation is passed and that they are unsaved. How awful! Yet multitudes of the ungodly are thus situated. The Jews, with hosts of foes ready to cut them down in their wickedness and hurry them to the bar of God unjustified and unsanctified, could in truth say, "The harvest is past, the summer is ended, and we are not saved." Numbers who are now beyond the tomb in their iniquities are doubtless saying, "The harvest is past, the summer is ended, and we are not saved." Before long, some of you who have hitherto listened to the glorious Gospel in vain, will, it is feared, be exclaiming, "The harvest is past, the summer is ended, and we are not saved." Most of you have spent your youth and are not saved, though, perhaps, you were often urged by your godly parents or pious teachers to seek the Lord early, with the assurance, that if you did, He would be found of you. But youthhood, as regards yourselves, is gone, no more to return, and you are not saved. Many among you are no longer young men and young women. During that interesting period you were called upon to be sorry before God, on account of your follies and sins, to trust in the Redeemer for pardoning and renewing grace, and to spend your best days in the Lord's honourable and pleasant service. The call you have not responded to, and young manhood or young womanhood, so far as you are concerned, has for ever passed away, and you are not saved. A few of you have ceased to be middle-aged. Whilst passing through that vigorous stage of your existence you were frequently reminded of your ruined state, and of Christ's ability and willingness to save you, and often entreated to accept of proffered mercy. Still you have not done so, and your prime of life is terminated, never to be recommenced, and you are not saved. With here and there one, old age is drawing to a close with no signs of repentance, faith, and amendment, although repeatedly prompted thereto. Already you, my aged friends, have one foot in the grave, and yet you are still unsaved. A little while, and both

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feet, yea, your whole body will be in the sepulchre, and your poor soul will, I fear, be in hell. Your youth, your young manhood, your middle age, are all past. Ah! and your old age is going fast, and you are not saved. O, how perilous is your condition! At once hasten to Jesus, whose arms of compassion are yet open to receive you, lest the night of death should overshadow you and introduce your spirit to black despair.

IV. The verse expresses a regretted opportunity.

No farmer, however slow to discern and make the best of his season for sowing and reaping, can help regretting when he begins to experience the sad results of his tardiness in perceiving and improving his capital chance. As he looks upon his thin failed crops, his spoiled hay, or his melted corn, and thinks that the period is gone for setting and gathering afresh, he cannot but grieve that he should have been so unwise as to let his opportunity slip unimproved. Yes: and he does regret too. Nevertheless his grief is not hopeless; another and another season, in which to sow and reap is coming, which, if he be only wise to improve, may yet raise him above chill penury and crushing destitution.

Nor can any sinner, be he ever so unobservant and neglectful of his time for the obtainment of salvation, scarcely do otherwise than lament when he is beginning to feel the disastrous consequences of not discerning and embracing his gracious opportunity. As he sees the heaven of glory and bliss he has missed, and experiences the hell of shame and misery he might have avoided, and remembers that the season has elapsed for escaping the latter and gaining the former, he can hardly keep from bewailing his foolishness in misimproving his day of grace. Ay: and he certainly will give vent to the most woful lamentations. The Jews, on seeing nothing before them but utter destruction, and thinking of their neglected opportunity, exclaimed in the deepest distress—"The harvest is past, the summer is ended, and we are not saved." "There shall," says Jesus, "be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out." More than probable some, that once sat where you are now sitting, and listened to the saving truths you are now listening to, are at this very instant in the bottomless pit, and saying, in the bitterness of their souls, "The harvest is past, the summer is ended, and we are not saved." Why, even you, if only seriously reflecting on your long disregard of God's offers of mercy, cannot refrain from grieving that you should have permitted so much of your being to pass without availing yourselves of Jehovah's merciful proposals. Not saved! and you know you are not. Not saved! and with some of you youthhood is ended, with others of you young manhood or young womanhood has passed away, with not a few of you middle age is no more, and with several of you old age is hastening to a termination. O how is it pos-

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sible for you to ponder this, and not be filled with the bitterest regrets. You who are no longer young, can you recollect that you have lived out the first part of your life in sin, impenitence, and unbelief, and not be constrained with tears to exclaim, "My early days are closed, and I am not saved!" You too, who have got beyond life's meridian, are you able to reflect, that you have up to the present moment been living in rebellion against God and slighting His kind and easy terms of reconciliation with Him, without very regretfully exclaiming, "My youthhood and the prime of life with me are both past, and I am not saved!" You especially, who are tottering on the brink of the grave, can you consider that throughout your protracted existence you have been violating God's holy law, slighting His proffered grace, and provoking His just displeasure, and not cry out in the greatest anguish, "My youthhood and my manhood are terminated, and my old age is ending, and I am not saved!" Surely you each must, on due reflection, be overwhelmed with regret. Soon all regretting will be utterly useless. Let but your saving opportunity once end unheeded and misimproved and you will never be favoured with another. There will be naught before you except an eternity of conscious self-imposed wretchedness.

Finally, you may yet be saved.—The harvest is not yet past, the summer is not quite ended with any of you. All of you are still out of hell and in the place of hope. Young people, you may yet be saved. Middle-aged persons, you may yet be saved. Aged ones, you may yet be saved. *Now*, *now*, seize upon your opportunity, and repent of your transgressions before God, and trust to Jesus for redemption, and you shall be saved, even the oldest among you. But only let the present time pass, and the youngest of you may be cut off in his sins, and have hopelessly to say, "the harvest is past, the summer is ended, and I am not saved."

Witheridge. J. S.

"BE NOT RIGHTEOUS OVER MUCH."—Eccles. vii. 7.

Many urge this text of Scripture in order to discountenance that serious and habitual religion, which it is the grand aim of revelation to promote and establish. According to these men, the glory of God, solicitude for the soul, impartial respect to the divine commandments, &c., are only objects of secondary concern. Let a Christian resolutely adhere to his Bible, and fear to violate his conscience, and he must, according to their sentence, speedily incur the unpardonable guilt of being righteous over much. But can we seriously imagine that some may be so scrupulously attentive to their duty towards God, or man, as to exceed the requisition of the law? or do more than is contained in that abridgment of its holy precepts, "Thou shalt love the Lord thy God with all thy heart, &c., and thy neighbour as thyself?" Alas, from the danger suggested, the best of men feel themselves but too remote.

O Christian! still walk circumspectly and humbly with thy God

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nor fear the revilings of such whose hearts are enmity against God and His ways. But let the rigorous and unyielding observer of another's fault, let the superstitious devotee to traditional distinctions and observances; let the ostentatious who delight to parade through the external forms of piety; and, above all, let the Pharisee who trusts in himself that he is righteous, refusing to submit to the righteousness of God revealed in the Gospel for the justification of sinners—let those listen to the friendly caution, "Be not righteous over much." Let these renounce the error of their way, and hasten for shelter, salvation and holiness to the righteousness, atonement and grace of Jehovah Jesus.

THE FINISHED WORK OF JESUS CHRIST.

"Jesus said, It is finished; and He bowed His head, and gave up the ghost."—JOHN ixx. 30.

THE work of human redemption was a work of infinite importance and of everlasting consequence:—

"T'was great to speak a word from nought:
T'was greater to redeem,"

and better had it been that the world had never been created at all, than that it should have been created, and lost, and never been redeemed.

But how vastly great was that work of the world's redemption! To finish transgression, make an end of sin, and bring in an everlasting righteousness—to magnify the law and make it honourable—to satisfy the claims of justice, and pay down the price of man's salvation, was a work too great for man or angels to perform, but for it the Lord Jesus Christ, God manifest in the flesh, was well qualified, and all-sufficient. He said, "Lo, I come to do Thy will, O God;" and when the fulness of time was come He came to do what the law could not do, because of the weakness of human flesh; and this was His language when He came, "I must work the works of Him that sent Me, while it is day." He became obedient unto death, even the death of the cross, in the prospect of which He prayed, "I have finished the work Thou gavest Me to do," and upon which, in His last moments, He bowed His head, exclaiming "It is finished."

Yes, the work of redemption by Jesus Christ is gloriously complete, accepted of the Father, and effectual for the acceptance and salvation of all that believe in Him; not one sin remaining to be atoned for by all the tears of man, and not one meritorious work required in order to his justification before God. "Only believe," in the simple requirement, and "he that believeth shall be saved" is the authoritative assurance for every poor, burdened, doubting, desponding sinner.

Nevertheless, the finished work of Christ *for* us does not supersede the great and necessary work of the Holy Spirit *within* us. "Repentance towards God" is alike indispensable with faith in Jesus Christ, and always accompanies the faith that is genuine. A slumbering world of salvation—slighters, therefore, are not to fold up their arms, saying, "All is finished, and nothing remains

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for me to do," for the word of the Lord to them is, "Awake thou that sleepest, arise"—repent, pray, strive, fight, run, "lay hold on eternal life." But after all this, by the help of the Holy Spirit, is done, each should say "I am an unprofitable servant."

"A guilty, weak, and helpless worm,
On Thy kind arms I fall;
Be Thou my strength and righteous-
My Jesus, and my all." [ness,

Alton. J. M.

The Sunday School.

THE BEE-MASTER'S SERMON.

I WANT in this sermon to turn my largest hive into a pulpit, and to preach a short apiarian homily to English cottagers, which I know they will read, and hope they will "mark, learn, and inwardly digest."

1. They may carry from the hive to the cottage hearth a lesson of industry. During work the bees are so intensely absorbed in their duty that they ignore every distracting and diverging object and interest. They have learnt well a text their masters would do well to copy, "Not slothful in business." There is no getting on in this world of ours without hard work. It is not work and plenty of it that kill people, but worry.

2. Bees teach a lesson of loyalty. They are monarchical by conviction and in practice. They love a queen, whose sovereignty is motherhood, and whose service is perfect freedom. They detest your republics, and democracies, and radicalism in all its phases.

3. Bees are immensely attached to their homes. They are "keepers at home." No mother of a family gets on by gadding about and gossiping from house to house.

4. Bees are models of cleanliness. The care with which they remove filth of all kinds is something remarkable. They plainly believe what many Christians say, "cleanliness is nearest to godliness." The cottager cannot in this matter do better than follow the example of these admirable sanitary philosophers.

5. Bees set a beautiful example of Christian sympathy. I have seen a wounded bee, accidentally hurt, carried out from the hive and laid tenderly on the beeboard in the warm sunshine. One bee would lick the sufferer with his tongue from head to foot; another would roll him over and over in the sunshine; and at sunset they would carry him in to his sick bed. I do not complain of want of such sympathy among the poor. I have seen much of it in the homes of the most destitute, and witnessed personal attentions and sacrifices and services in a district surrounding Brewer's-court ragged schools which have never been exceeded, if equalled, in the houses of the great.

6. Bees are very fond of fresh air. A hive is one of the best ventilated

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homes; and I have some doubt about the wisdom or success of the various arrangements made by some bee-masters for increasing the ventilation of their hives. In a hot and sultry day I have seen successive lines of bees take up their position at the mouth of the hive and, joining the tips of their wings, work these fanners for ten minutes, and then retire and let the second parallel line come to the front and continue the same process. This example is not efficiently followed in city or cottage. People who are most careful about what they eat and drink and put into their stomachs are utterly careless what they allow to enter their lungs. Now, the truth is, it is easier to poison a man through his lungs than through his stomach. My bees would die in a London bedroom in 12 hours.

7. Bees are very early risers. The first ray of sunshine is their matin bell, and by 7 o'clock p.m. they are most of them at home. People that live long and are healthy differ in many of their habits, but generally agree in being early risers. Early light has sanitary as well as photographic influences, which post meridian light is a stranger to. "Early to bed and early up" is an admirable maxim—an axiom among bees, and it should be a habit among rational men.

8. Bees are peaceful and peace-makers. This will appear a hasty statement to all who remember that bees have stings. But a little thought will justify what I say. Bees never give way to aggressive warfare. They never attack those do not attack their queen or their homestead. Their stings are purely defensive. This is a very curious fact, and very suggestive also. If they had no stings at all, they would be an argument for the peace society. But as it is they prove that the best defence of home is a good preparation to repel the aggressor. As if to teach the bees that their weapons are to be used only in the last extremity, every bee knows that the use of his sting is followed by its inevitable loss and his destruction. It sticks where it strikes, and the violence done to the bee ends always in death.

I think I have shown that morals, money, country and enjoyment may all be helped a little by keeping bees; and, therefore, that I have done some good by directing attention to these "great and marvellous works" of One who still gives His care to a beehive and to Buckingham Palace.

A BEE-MASTER.

Tunbridge Wells.

OUR OWN STRENGTH WEAKNESS.

It is perhaps not unworthy of observation, that in sacred history we invariably find, that the recorded defects of the people of God are on the side of their most conspicuous graces. Thus, the recorded sin of the father of the faithful was want of faith; of the meek and gentle Moses, that he spake unadvisedly.

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Scripture Illustration.

JONAH IN THE WHALE'S BELLY ILLUSTRATED.

"SCRIPTURE by no means," says Mr. Saville, "describes the animal which received Jonah as a *whale*, but merely says, 'The Lord had prepared a *great fish*,' into whose 'belly' the prophet undoubtedly went. And though it is true that the translators of the New Testament have introduced the word '*whale*,' we all know that the Greek word is merely significant of any *great fish*, and that, as the *whale* was known in their day, as it is in ours, to be the greatest of marine monsters, they thought it allowable to use such a word, without meaning it to be understood in its present common signification. We may question if that species of 'great fish,' from which our domestic article *whalebone* is obtained, was known to the civilized world before the time of King Alfred, in the ninth century, when some Norwegian fishermen are said to have discovered it; and it is certain that the whale is not a native of the Mediterranean sea, where the miracle in all probability took place. We say 'in all probability,' unless we accept the dictum of an Archbishop of Lisbon, who once gravely contended in the pulpit against the assumption of priority in the discovery of the Cape of Good Hope, which was generally attributed to his distinguished countryman, Vasco di Gama, (though by the way, the Phœnicians had circumnavigated the Cape ages before, according to Herodotus,) since Jonah had previously performed the same voyage in the belly of the whale, which by safely landing him at the mouth of the Tigris, enabled him to perform the remainder of his journey by water to Nineveh! Further, the comparison of Jonah being in the *mouth* of the whale, as our Lord was buried in the surface of the earth, is rather beside the mark; for the expression, 'the heart of the earth,' referred doubtless to our Lord being laid in a tomb dug out of a rock, as St. Matthew records, which would be suitably defined as belonging to the heart of the earth, as distinct from the upper surface, or what geologists term the post-tertiary system. But the question which really concerns us is the possibility of there being any species of sea monster inhabiting the Mediterranean Sea with a throat sufficiently large to swallow, and a belly to contain, a human being; for though, in the exercise of this miraculous power, God could as easily enlarge the throat of a whale, and place him in any sea to which naturally he does not belong, we have no reason to suppose that He goes unnecessarily out of His way to perform a second miracle in addition to what His own word declared. Now we have evidence that there is a 'great fish' common to these latitudes, in which men have been discovered whole. Without accepting the wonderful tales of Pliny, who speaks of whales six

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hundred feet long, and three hundred and sixty feet broad, or of Pomponius Mela, who relates that at Joppa they used to show the skeleton of a great sea monster, which was afterwards exhibited at Rome during the ædileship of M. Scaurus; (though, as these are not writers of Scripture, possibly their stories will have more weight with some than Christians would feel right to allow;) we have the explicit testimony of credible writers that in more than one instance a fish of the species called *carcharias*, or 'dog-fish,' has been taken in the Mediterranean, in whose belly was found the body of a soldier armed *cap-à-pie*. In Linnæus's "System of Nature," by Müller, a fact is mentioned which may be considered as illustrating the miracle of Jonah. At the close of the last century, during a storm in the Mediterranean, a sailor fell overboard, and was instantly received into the throat of a *carcharias*. An officer on deck, having a gun at hand, fired instantly at the monster's head, and the shot taking effect, the creature disgorged the sailor, comparatively speaking uninjured. This 'great fish' was subsequently captured, and found to weigh four thousand pounds. We have therefore good reason to believe in the miracle recorded in the book of Jonah, but we have no reason to credit the mythical theories of the rationalistic school in general and of essayists in particular, who seek to bring the miracles of Scripture down to the level of their own finite understandings."

Biography.

THE LAST HOURS OF COLUMBUS.

In the midst of illness and despondency, when both life and hope were expiring in the bosom of Columbus, a new gleam was awakened, and blazed up for the moment with characteristic fervour. He heard with joy of the arrival from Flanders of King Philip and Queen Juana, to take possession of their throne of Castile. In the daughter of Isabella he trusted to find a patroness and a friend. King Ferdinand, and all the court, repaired to Toledo, to receive the youthful sovereigns. Columbus sent his brother, the Adelantado, to represent him, and wrote a letter to the king and queen, lamenting his being prevented by illness from coming in person to manifest his devotion. He expressed a hope that he should receive at their hands a restitution of his honours and estates; and assured them, that, though cruelly tortured by disease, he should yet be able to render them services, the like of which had never been witnessed. Such was the last sally of his sanguine and unconquerable spirit; which, disregarding age and in-

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firmities, and all past sorrows and disappointments, spoke from his dying bed with all the confidence of youthful hope, and talked of still greater enterprises, as if he had a long and vigorous life before him. The Adelantado took an affectionate leave of his brother, whom he was never to behold again, and set out on his mission to the new Sovereigns. He experienced the most gracious reception, and flattering hopes were given him that the claims of the Admiral would speedily be satisfied. In the meantime, the cares and troubles of Columbus were drawing to a close. The transient fire which had recently reanimated him, was soon quenched by accumulating infirmities. Immediately after the departure of the Adelantado, his illness increased in violence. Finding his end was approaching, he arranged all his earthly affairs for the benefit of his successors. * * * Having scrupulously attended to all the claims of affection, loyalty, and justice, upon earth, he turned his thoughts to heaven, confessing himself, partaking of the holy sacrament, and complying with the other ceremonies of a devout Catholic. Surrounded by devoted friends, he expired, with great resignation, on the 20th of May, 1506, being about 70 years of age. His last words were, "*In manus tuas, Domine, commendo spiritum meum.* "Into Thy hands, O Lord, I commend my spirit."

MOSES.

Born in Egypt A. M., 2433, forty-one years after Levi died, his great grandfather; three hundred and fifty from Abraham's first entering Canaan.

An infant of three months when, committed to the care of Providence amid the tall flags skirting the Nile, the little ark, containing a nation's future deliverer, is discovered by the king's daughter.

Forty years of age when, versed in the wisdom and the sciences of Egypt, popular with all classes he made that memorable choice, counting the wealth and preferments of the world as nothing compared with those associated with the people of God. Heb. xi. 24, 25, Acts vii. 23. This year, to avoid the king's resentment, he flies to Midian, living there forty years in the obscurity and capacity of a shepherd.

Eighty years when the impressive spectacle at the burning bush arrests his attention, followed by his designation and appointment to act as Israel's deliverer, A. M., 2513. An eventful year in his life, and Jewish history. Within a few months occur the ten plagues, the exodus, the scenes at the Red Sea. This year he received the ten commandments with numerous ceremonial statutes. Eighty-one when the tabernacle, a costly moveable structure, designed for public worship, was erected. This year, near the frontiers of Canaan, ten of the twelve spies brought back an evil report.

One hundred and nineteen when, at Meribah, he and Aaron, having offended, are prohibited entering Canaan. This year his sister Miriam, distinguished for her position and character, died, about one hundred and thirty years old. Aaron

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also, a few months after, in perfect health it would seem, at the time, yields up his life on Mount Hor at the age of one hundred and twenty-three. Moses surrenders his charge and dies at one hundred and twenty, about three days before the congregation cross the Jordan into Canaan, A.M., 2553.

A great contrast appears between the three periods of his life. The first forty years are spent mostly in connexion with the splendours of a court, acquainted with its festivities and whirl of amusements. During the second forty, away from such scenes, he leads a pastoral life making rapid attainments in divine wisdom.

Thus prepared, by secular and religious endowments, the third period marks his entrance on the stern realities of life, giving scope to the ten talents entrusted to him, displaying capacities of the highest order.

Comparatively few of Moses' years come into distinct notice. Long intervals, for the most part, separate the recorded details. How much of his life is passed over in silence! Yet, when the curtain is uplifted and he appears in the great drama connected with his career, few blemishes, rare virtue appear. No worldly aspirings, no affectation of greatness, no foolish pride and vanity, no self-seeking mar his history. With a fair prospect for empire, he denies self, chooses rather to suffer difficulties with the people of God than to enjoy the pleasures of sin for a season. There arose not a prophet since in Israel like unto Moses. Qualified for the work assigned him, he performed it according to the divine mind.

S. C.

The Counsel Chamber.

ADVERTISEMENT.

AN INFALLIBLE MEDICINE FOR THE CURE OF A DANGEROUS DISORDER. TO BE HAD GRATIS.

WHEREAS a most violent and dangerous disease has greatly prevailed in this neighbourhood, as well as in many other places, much resembling the plague, a friend of mankind has thought it expedient to publish the following account of it, with its various symptoms and effects, and to recommend a method of cure, which has never failed in a single instance. This disease has long been known among the learned by a variety of names. The *Greek* physicians call it *Amartia*. It may be discovered by the following symptoms. The head is always affected, particularly the eyes, so that most objects are mistaken for each other. The *understanding* is clouded. The patient is sometimes *deaf*, especially to certain subjects of discourse. The *tongue* is so strangely disordered that it speaks perverse and blasphemous words. The patient has occasional fits of *lameness*, especially when it is proposed to walk to a place of worship. But the heart is the principal seat of the disease, from the affections of which the senses and

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members are all disordered. The disease is upon good grounds, supposed to be hereditary, and may be traced back to the common parent of mankind. It is therefore *universal*; so that there never was but one man in the world exempted from the taint of it.

The present effects of this disorder are very dreadful. It sometimes produces a raging *fever*, insatiable *thirst*, and extreme *restlessness*. The mind is at times alarmed and filled with *anxiety*. The patient discovers *pride*, *envy*, *malice*, *covetousness*, *lust* and *deceit*. His family friends and neighbours are frequently sufferers, as many in this place can testify. Magistrates are sometimes forced to interfere, and though they seldom attempt a cure, they prevent his doing further mischief.

But the final consequences of this disease are formidable in the utmost degree. Unless timely assistance be afforded (which must generally be in the early stages of it,) the patient inevitably perishes. Death, dreadful death, must ensue; and that attended with circumstances of misery, horror, and despair, that humanity is constrained to draw a veil over the terrible scene.

It is necessary to add, that by far the greater part of those on whom it preys, are utterly insensible of their condition, and unwilling to admit that they are ill. It is possible that some who read this Advertisement may feel themselves angry with this representation of their case, and be ready to throw it aside with disdain. A certain indication this, that the patient is dangerously disordered. But this may at the same time account for the general and fatal neglect of applying to

THE PHYSICIAN.

This extraordinary Man is not indeed a *Seventh Son*, but the *only Son* of a Most High and distinguished personage. He was intended for the profession from His birth, and in all respects properly qualified for it. His skill, tenderness, and care, were never impeached by any one of the thousands of patients whom He has perfectly restored. His practice has been incomparably extensive, and millions can testify that by Him the blind have received their sight, the lame have leaped as an hart, lepers have been cleansed, the deaf have been made quick of hearing, and many dead persons have been restored to life. After a life of the most benevolent exertions, He was put to death by the malice of some ignorant practitioners, who envied His fame and success. However, the world still reaps the benefit of that *specific medicine* which He prepared. Certain persons appointed by Him, committed His advice to writing, and have recorded it in a most excellent Family Book, which has gone through a thousand editions and is commonly called

THE BIBLE.

Here we learn that *sin* is the great disease of the human race, that it has the most unhappy effects on the bodies and souls of men; and that it has introduced all the miseries under which they groan. Herein also we are taught that no man can cure himself of this disease, and though a multitude of quacks have recommended nostrums of their own, there is only one medicine in the world that can effect a cure.

Reader, go and learn what that meaneth; "*The blood of Jesus Christ His Son, cleanseth us from all sin.*"

J. M.

RECREATION AND INSTRUCTION.

WHAT out-door training to give youths, is more than ever puzzling. This difficulty is felt, perhaps, less in Scotland than in England. The Scotch climate compels hardiness; the Scotch bodily strength makes it easy; and Scotland, with her mountain tours in summer, and her frozen lochs in winter, her labyrinth of seashore, and, above all, that priceless boon which providence has bestowed on her, in the contiguity

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of her great cities to the loveliest scenery, and hills where every breeze is health, affords facilities for healthy physical life unknown to the Englishman, who has no "Arthur's Seat" towering above his London, no Western Islands spotting the ocean firths beside his Manchester. "Taking a walk,"—as one would take a pill or draught—seems likely soon to become the only form of out-door existence possible for us of the British Isles. But a walk without an object, unless in the most lovely and novel of scenery, is a poor exercise; and as a recreation utterly *nil*. We never knew two young lads go out for a "constitutional," who did not, if they were commonplace youths gossip the whole way about things better left unspoken; or, if they were clever ones, fall on arguing and brains-beating on politics or metaphysics from the moment they left the door, and return with their wits even more heated and tired than they were when they set out. We cannot help fancying that Milton made a mistake in a certain celebrated passage; and that it was not "sitting on a hill apart," but tramping four miles out and four miles in along a turnpike road, that his hapless spirit discoursed

"Of fate, free-will, fore-knowledge absolute,
And found no end, in wandering mazes lost."

Seriously, if we wish rural walks to do our children any good, we must give them a love for rural sights, an object in every walk; we must teach them—and we can teach them—to find wonder in every insect, sublimity in every hedgerow, the records of past worlds in every pebble, and boundless fertility upon the barren shore; and so, by teaching them to make full use of that limited sphere in which they now are, make them faithful in a few things that they may be fit hereafter to be rulers over much.—*Kingsley.*

THE POWER OF RELIGION AT HOME.

A YOUNG man of excellent moral character, but without any fixed religious principle, left his village home for the temptations and perils of the great city. His father, a venerable and godly minister of Christ, had sought, by all the blessed influence of his teachings and example, to lead his son's mind to a sense of his duty, and of the responsibilities which rested upon him. Thus the daily sacrifice of prayer was offered. God's word was strictly held up as the guide of human life and conduct. Parental tears mingled with parental prayers, and a mother's efforts combined with a father's anxieties for one so tender and so dear.

On his arrival, this son of so many hopes and fears, of so many prayers and counsels, was thrown into a family who held fatal religious errors. No prayer ascended from that circle, and the Bible was never opened. Religion had no control in that household. To him this was all new and strange. Something was wanting which all the generosity and sympathy of the family could not supply. He thought of his home and the family altar there. He thought of the white locks of his father bending in holy supplication. He thought of past years of maternal instruction and solicitude, and under means of grace so unfavourable and hopeless, by the sacred guidance of the Holy Ghost, ere many months had passed, he became a new creature in Christ Jesus. He became a bright and shining light in the community in which he dwelt: exerted over others a precious and hallowed influence, and after a few years of patient and faithful labour, he entered upon the glories of the unsetting day.

See here the power of religion at home! Had he never heard the voice of prayer from his father's lips, his own might never have breathed the humble petition of a penitent, since it was the very

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neglect of religious duties which first aroused his youthful mind to consider his own relations to the God of prayer! See by what simple, natural means, a soul, if rightly taught, is brought to the Saviour.

TOO MANY BOOKS.

We have too many writers, because all are readers. The number of books leave men no leisure to think. This may be called the reading age; it is not certainly entitled to be called a thinking era. We now pay men to think for us; but those we pay—the authors—have no more time to think than the readers. The demand on literary talent is incessant; and if the supply is to be proportionate, how can the writers think and digest? The consequence is that original thought is now almost unknown; our books are mere copies, versions, or compilations. The ideas and thoughts of past times have supplied an inexhaustible fund to modern writers; but the gold has been beaten so thin, that a whole book has been written to illustrate one idea; or, to use a figure, we must now search through a bushel of chaff for one single grain of corn. Old books are books of thought; present books are mere combinations of words. Verbosity is as common in writing as loquacity in speaking. We are literally overwhelmed with words; we begin to take the sound for the sense, as if a mere ingenious string of lines in metre and rhyme can constitute poetry! One reason for this state of things may be assigned to the hasty manner in which books are now written. As we are better educated, better informed, and, in some respects, more enlightened than our immediate ancestors, our literature should have advanced in proportion; whereas it has certainly degenerated, and assumed a retrograde movement, not, perhaps, because of want of learning, but because of want of patience and of labour bestowed. The variety desired by every one is an enemy to excellence.—*Notes on Books.*

DESECRATION OF THE SABBATH.

From the statistics furnished by the police reports from every part of the kingdom, the lamentable fact is clearly established, that the Sabbath is desecrated by a far larger amount of intemperance than is prevalent on any other day of the week. This result is not to be wondered at, when it is borne in mind, that the same laws which convict as a Sabbath-breaker, the provision dealer, who supplies on that day the *necessaries of life*, throw around a far larger number of publicans the sanction and protection of a "licence" to deal out the intoxicating liquid, which is everywhere producing the most demoralizing influence upon both the seller and the consumer.

The profanity and crime which thus abound on that hallowed day, are fearful in the extreme, and such as few ministers who are occupied with their pulpit labours have any conception of. Those only who have *visited* the degraded districts of our cities and towns on the *Sabbath evening*, can tell of the moral pestilence which is then poured forth from the crowded haunts of vice. Men and women are met with in every lane and alley, whose only place of worship is the dram-shop, and whose knees are never bent, but at the shrine of intemperance. *The ordinary preaching of the Gospel is unavailing to them, as they never come under its sound.*

"PRAY AND PUMP."

In a seamen's prayer-meeting, lately in New York, one of the speakers thanked God that he had been a sailor. He had been in some tight places at sea, but he never hid his religion or lost his confidence in God. He had learned to call on God in trouble, and had not been disappointed. But then faith must

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be joined with practice. Praying only, without using effort, is not enough.

"We were once," said he, "driven to great straits in a gale. The wind blew a perfect hurricane, and our ship sprung a leak. It seemed as if we must go to the bottom in a few minutes. Our men worked hard at the pumps. The water gained on us. Death stared us in the face. I ran down below, and on my knees asked Jesus to save us, and give me a token. I then opened my Bible lying before me, and Isaiah xli. 10, met my eyes. The words are these, and the first I saw: 'Fear not thou, for I am with thee, Be not thou dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.'

"That was enough. I ran on deck and told the men. I said, 'Men, we are going somewhere, but we are not going down.' I reported to them what I had asked of the Lord, and how He had answered me.

"'Now,' said I, 'men, pump and pray, and pray and pump.' And they did it with a will. And we pumped and prayed our vessel into Cork, as I believe, in answer to prayer and promise. But what is the use of praying with a leak in the ship without pumping?"

JESUS ONLY.

HERE is a clue to the best method of dealing with awakened and inquiring hearts. We are too prone to send the unconverted to a prayer-meeting, or to reading good books, or to listening to some popular Boanerges. The experiences of many a troubled inquirer have been somewhat like those of the woman to whom a faithful minister once said:

"Have you been in the habit of attending church?"

"Yes, I have been to every church in town; but the little comfort I get soon goes away again, and leaves me as bad as before."

"Do you read the Bible at home?"

"Sir, I am always reading the Bible, sometimes I get a little comfort, but it soon leaves me as wretched as ever."

"Have you prayed for peace?"

"Oh Sir! I am praying all the day long; sometimes I get a little peace after praying, but I soon lose it. I am a miserable woman."

"Now, madam, when you went to church or prayed, or read your Bible, did you rely on these means to give you comfort?"

"I think I did."

"To *whom* did you pray?"

"To *God*, Sir; to whom else should I pray?"

"Now, read this verse: 'Come unto me and I will give you rest.' Jesus said this. Have you gone to Jesus for rest?"

The lady looked amazed, and tears welled up into her eyes. Light burst in upon her heart, like unto the light that flooded Mount Hermon on the transfiguration morn. Everything else that she had been looking at—church, Bible, mercy-seat, and minister—all disappeared, and to her wondering, believing eyes there remained no one save *Jesus* only. She was liberated from years of bondage on the spot. The scales fell from her eyes, and the spiritual fetters from her soul. Jesus only could do that work of deliverance; but He did not do it until she looked to Him alone.

THE BEATING OF THE PULSE.

ACCORDING to experiments made in Paris, the pulse of a lion beats forty times a minute; that of a tiger ninety-six times; of a tapir, forty-four times; of a horse, forty times; of a wolf, forty-five times; of a fox, forty-three times; of a bear, thirty eight times; of a monkey, forty-eight times; of an eagle, one hundred and sixty times. It was impossible to determine the beatings of the elephant's pulse. A butterfly, however, it was discovered, experienced sixty heart pulsations in a minute.

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Christian Household.

THE LOVE OF CHILDREN.

THERE is no such music in the world as the familiar patter of little feet on the stairs, or the cheery crowing voice which salutes our ear as we enter the door of home after a long, weary day of toil and care, and struggle in the rough tug and tussle with all that lies outside of that quiet and secure haven of rest. And then, when the little arms are wound about your neck, as if they would cling there for ever, and the dear little lips are pressed to your cheeks in that unselfishness, that purity of affection with which no lips but a child's can ever press them, what a rapture of feeling thrills all your body and soul! Then, indeed, the crosses of the day are forgotten. The rough words spoken, the mean thing done, the evil returned for good, and the hard strife for bare subsistence, are all, for the moment, blotted out of the memory, and in their place comes a sense that there is one spot at least in all the earth, where we are supremely loved, loved for ourselves alone, and where we can repose in the midst of perfect faith and peace. Oh! what a haven that man enjoys who has a home that is happy—happy not in the affluence of that comfort and luxury which wealth can purchase, but in that which love alone bestows, and above all, a home in which a child creates a felicity and a harmony which only his presence can afford. Alas! for the wretch who goes through life without a child's love and the love he elicits. The strength of the affection is most marked by its expansiveness. It is distinguished by a sympathy that takes in all children. The man who has a baby has a sort of involuntary interest in and affection for every other baby. The very sight of it, anywhere, recalls the image of his own little baby, and he cannot pass it without a caress. It reminds him of home, of all its blest peace, and trust, and love; and he cannot resist patting the little rosy cheeks, and saying a volume of tender things, in baby dialect, out of the very passion he feels to fondle and prattle with his own little cherub at home. But we have made a long introductory to a very pretty little anecdote of natural emotion, which is related in the following paragraph, taken from an exchange paper. The writer says:

"While standing, a few days since, looking at the debarkment of that splendid company, the Lafayette Light Infantry, preparatory to their march to the military camp, a stalwart soldier passed by, and looking at two little children standing near me, said to their father, 'Let me kiss these children, if you please; I left two just like them at home; let me kiss these *for them*,' and a tear stole down his bronzed cheek. The little ones quietly submitted to his fond embrace, and all the bystanders felt that the soft spot in their hearts had been touched by the tender little scene. There was a noble, affectionate heart throbbing beneath the crimson vesture, and the sight of these little ones stirred up the tenderest emotions of his patriotic soul. I do not know who he was, but there and then I sent up a prayer for his safe return to the loved ones left behind."

THE SIN OF ILLIBERALITY.

THE sin of illiberality to the cause of Christ is the great sin of the Church in the present day. Professing Christians do not give to this greatest, noblest of all causes the amount claimed for it by the Master. The fact is, that there is scarcely an interest, domestic, social,

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or national, to which the individual church member gives as little. With a large number of our people, the cause of the Redeemer is the least cause and the last cause. How few there are who take as much thought for the interest of the kingdom of Christ as they do in respect to what they shall eat, and what they shall drink, or wherewithal they shall be clothed! These merely incidental considerations, which should receive attention only as subordinate interests, are elevated into the place which the affairs of the Redeemer's kingdom should hold in the hearts and thoughts of Christ's people. To this there are many honourable exceptions; but the Church as a whole, is very far from grasping the great idea of giving to the cause of the Saviour. She does not give as she ought to give. She does not give in proportion as God has prospered her members. Of this sin the Church has to repent, or God will chasten her. The Church that stands in view of the harvest-field in these last days, and makes God's judgments for past unfaithfulness an excuse for further sin, is incurring great guilt, and will be made to feel the Divine displeasure. For past delinquencies we cannot atone, but we may repent, and seek forgiveness, and, resolving upon increased efforts and renewed sacrifices, enter upon the new year.

EASY MOTHERS.

We wish it were possible to persuade some — otherwise most excellent mothers—how much trouble they would save themselves by exercising a little firmness towards their young children. Of course it takes more time to contest a point with a child than to yield it; and a busy mother not reflecting that this is not for once, but for thousands of future times, and to rid herself of importunity, says, wearily, "Yes, yes; you may do it," when all the while she knows it to be wrong, and most injurious to the child. Then there comes a time when she must say, "No!" and the difficulty of enforcing it at so late a period of indulgence none can tell but "easy" mothers of self-willed children. For your own sakes, then, mothers—if you have not the future good of your children at heart—for your own sakes, and to save yourselves great trouble in the future, learn to say "No!" and take time to enforce it. Let everything else go, if necessary, because this contest must be fought out successfully with every separate child; and once fought, it is done with for ever. When we see mothers day by day worried, harrassed, worn out by ceaseless teasings and importunities, all for want of a little firmness at the outset, we know not whether to be more sorry or angry. At any rate, we have no patience to stay by and witness such sad mismanagement. *Maternal Counsels.*

OUR TEETH.

They decay. Hence unseemly mouth, bad breath, imperfect mastication. Everybody regrets it. What is the cause? I reply, want of cleanliness. *A clean tooth never decays.* The mouth is a warm place —98 degrees. Particles of the meat between the teeth soon decompose. Gums and teeth must suffer. Perfect cleanliness will preserve the teeth to old age. How shall it be secured? Use a quill pick and rinse the mouth after eating; brush and castile soap every morning; the brush and clean water at night. Bestow this trifling care upon your precious teeth—you will keep them and ruin dentists. Neglect it and you will be sorry all your lives. Children forget. Watch them. The first teeth determine the character of the second set. Give them equal care.

Sugar, acids, saleratus, and hot things are nothing when compared to food decomposing between the teeth. Mercurialization may loosen the teeth, long use may wear them out, but keep them clean and they will never decay. This advice is worth more than hundreds of pounds

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to every boy and girl. Books have been written on this subject. This brief article contains all that is essential.

ALCOHOL AS MEDICINE.

THE human system cannot appropriate the liquid known as alcohol. Years after it is imbibed you will find it in the serum and other fluids of the brain, and in precisely the same state as when it was originally consigned to the stomach. If the blood would accept of alcohol as a component part, or if the solid and tissual structures of the body would temporally convert the liquid into their uses, then the voice of wisdom would proclaim the utility of an alcoholic remedy for disease. But all this is impossible. The whole body, under the government of the brain, says to alcohol, "Monster, stay without the temple!"—*Journal of Health.*

The Letter-Box.

DIVINE COUNSELS.

"Do with thy might what thy hand findeth to do."—Do it. Do not wait for deeper conviction. At once repent and believe. Do not wait for a better frame, for more inspiration. At once write out those that are glowing in your mind, and send them fresh from the heart on their mission for good. Do not wait for a better opportunity. Immediately visit those sick, comfort those mourners, relieve those distressed ones, carry out those good thoughts, those benevolent designs that the spirit suggest. To-morrow may not be yours. Delay, and you may lose a rich harvest. Do it. Do it now. Do it with thy might. Do it heartily, as unto the Lord, and not unto man. The grave, the judgment, eternity is just before you.

"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—How immeasurably the counsels of God excel the counsels of man in point, in directness. John Hunter said, there never was a man who wanted to be a great man, who was ever a great man. For great men have always endeavoured to do some great action that seemed to tend to some great good, and the effect made them great. Wanting to be great is vanity without the power.

Longfellow also remarks, "That the talent of success is nothing more than doing what you can do well, and doing well whatever you do, without a thought of fame." How much clearer and more elevating is the simple direction, "Whatever you do, do all to the glory of God."

"Be not weary in well doing."—It is easy to begin a course of well doing. While there is novelty in the course, while men cheer us in the way, it is to continue. But to go on when there is no eye to see, no lip to praise, no voice to cheer, is a test that few can endure. Still fewer will persevere when their good is evil spoken of, when opposition arises—will press forward amid reproach, trials and temptations. Stony ground hearers abound; thorny ground hearers abound. Few endure to the end.

READING THE BIBLE.

TO YOUNG PEOPLE.

"O, MOTHER," said Willie, "I have read *five* chapters this morning!" A look of pride flashed on his bright countenance as he closed his Bible, and, uttering these words, looked up in his mother's face. He felt he had done something great, and expected commendation; for the little boy loved praise, as many boys do. But his mother said nothing then,

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for she understood well his habit of reading. Many days, I am sorry to say, passed without his reading a chapter; and then, when told of his neglect, he would take a sudden start, and run over four or five chapters, and feel that he had retrieved his past negligence. But from such hasty reading little good came; it was too hasty, irregular, to make a deep impression.

This little incident led me to think of some hints about reading the Bible, which I here offer to my little readers.

1. Read the Bible regularly. A good man of old says, "I have esteemed the words of his mouth more than my necessary food." This is the true idea. The Bible is daily bread, to be taken regularly, that the seed may grow thereby.

2. Read the Bible attentively. The *meaning* of the Bible is the Bible. Unless he that reads gets the meaning, it will not do him any good. Hasty reading of a great many chapters at once is of no advantage. Read slowly, a little at a time, and think on what you read, and you will understand and remember it.

3. Read the Bible as God's book; not merely because father or mother wish you to read it, but for a better reason, because God speaks to you in the Bible. When I have seen a little girl run in, her eyes sparkling with joy, crying, "O mother, here's a letter from father to me, for my name is on the outside," I always feel a wish she might thus look on the Bible, for it is a letter from our Father in heaven. So feel, and so read, and you will not grow weary of the good book. X. Y. Z.

Poetry.

LINES

Composed on the Death of Jessy Sophia Wilson, who Died at Aberdeen, 14th July, 1863, Aged 18 Years.

Hark! those songs of joyous greeting,
Ringing through the courts above;
Songs of loving, rapturous meeting,
Mingled notes of praise and love.

Angel spirits, gently calling,
Guide our sister to their King;
And with joy their path attending,
Thronging round, they sweetly sing.

Hand in hand they lead her onward
Through the streets of shining gold;
Upward to the throne of Jesus,
All His glory to behold.

Jesus smiles to see her coming,
At His feet she casts her crown,
Clad in robes of purest whiteness,
Bowing low before His throne.

Lovingly He draws her near Him,
Bids her lean upon his breast,
And in peace and love abiding,
Enter on an endless rest.

Gazing on her Saviour's glory,
Clinging to his sweet embrace,
Lost in wondrous love, she praises
All the glories of the place.

Never more can grief intruding,
Cast a shade upon her brow;
All her sorrows are forgotten
In the joys that fill her now.

Joining with th' angelic songsters,
Loud her Saviour's praise she sings,
Clothed in light and heavenly glory,
Glittering are her radiant wings.

Blessed spirit, can we mourn thee,
Freed from sorrow, pain, and woe?
May we rather learn to follow
In thy patient steps below.

Then at last, united with thee
In the realms of bliss above,
May we, Saviour, dwell for ever
In the mansions of Thy love.

[These beautiful lines were written by a poor and helpless sufferer, on hearing of the death of one who to use her own words, "was always so cheerful, and came many a time to see me." The author had no advantages of education, yet the manuscript required nothing more than the alteration of a few phrases, the sentiments being so scriptural, the ideas so sublime, and the pathos so pure. They are very gratefully received by the parents as a tribute to the memory of their loving and beloved Jessy, who, as a young friend writes, "has reached that home which her Saviour had prepared for her —one of His early gathered flowers."]

London, 1864. J. & A. W.

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Miscellaneous.

SKETCHES FROM ENGLAND.

CHURCH RATES.

CHURCH rates are regarded by more than half the people of England as an *imposition* in a double sense. For, according to a census of religious worship made a few years since, the church-goers of England are divided as follows:—

Total number of Attendants.

Church of England		5,292,551
Independents ...	1,214,059	
Baptists	930,190	
Wesleyan Methodists	2,417,353	
Other Dissenters ...	958,369	5,519,971
Total		10,812,522

Thus it appears that the dissenting church-goers out-number those of the Establishment by more than 200,000; and yet the majority are compelled by law to help the minority to their religious privileges; which might all be very well if the latter were unable to provide for themselves. But in fact the majority are every way the poorest.

Church tithes were formerly paid by a tenth of the produce of the land; but in place of this a certain sum of money is generally paid, like the common land tax.

In addition to church tithes is the imposition of *church rates*, expended for church repairs and other purposes, such as bread and wine for the sacrament, playing the organ, washing the church, &c., &c. For repairs, the assessment has been as high as four shillings in the pound. Think of the ineffable meanness of one church taxing the members of another to help them cleanse their meeting-houses.

Youth and Childhood.

THE ONLY HAPPY PERSON.

HE who can say of God, "He is my Father;" of Jesus, "He is my Saviour;" of the Holy Spirit, "He is my Sanctifier and Comforter;" and of heaven, "It will be my happy and everlasting home."

Giving ourselves to the care of God through our business, pleasures, and troubles, we can then go about them with a peculiarly calm, sweet kind of feeling—the feeling that we are going about in His presence, under His eye, with Him to care for us, and keep us from all evil. And the gracious loving God, who heareth prayer, will hear and answer us, give us the gentle, loving spirit for which we ask, making us as thoughtful and considerate for others, as earnest to do all that is right as we wish to be. Yes, amid all the other causes for happiness, deep down in our hearts will lay the great, full joy of knowing that the Lord is able to "supply all our need according to His riches in glory by Christ Jesus." And it is not as if it were only all need, but one need in particular, our own need. And to supply it according to His riches in glory, "and by Christ Jesus"—what a glorious thought! And if we ourselves know it, and experience the joy, let us strive that others may enjoy it too.

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LYING IN BED.

It is often a question amongst people who are acquainted with the anatomy and physiology of man, whether lying with the head exalted or level with the body is most wholesome. Most, consulting their own ease on this point, argue in favour of that which they prefer. Now, although many delight in bolstering up their head at night, and sleep soundly without injury, yet we declare it to be a dangerous habit. The vessels through which the blood passes from the heart to the head are always lessened in their cavities when their head is resting in bed higher than the body; therefore, in all diseases attended with fever, the head should be pretty nearly on a level with the body; and people ought to accustom themselves to sleep thus, and avoid danger.—*Medical Journal.*

THE POWER OF PRAYER.

In the mind of God we may be assured that prayer is no fiction, whatever man thinks of it. It has, and God has determined that it should have, an appreciable influence in directing the course of a human life. It is, and God has *purposed* that it should be, a link of connexion between human mind and Divine mind, by which, through His infinite condescension, we may actually move His will. It is, and God has decreed that it should be, a power in the universe as distinct, as real, as uniform as the power of gravitation, or of light, or of electricity. A man may *use* it as trustingly and as soberly as he would use either of these.

DEATH OF THE RIGHTEOUS.

I met on the seashore, said the Eastern Poet, Sadi, a pious man who had been attacked by a tiger, and was horribly mutilated. He was dying, and suffered dreadful agonies. Nevertheless, his features were calm and serene, and his physical pain seemed to be vanquished by the purity of his soul. "Great God!" said he, "I thank thee that I am only suffering from the fangs of this tiger, and not of remorse."

CHRIST IN SCRIPTURE.

What more glorious truth can possibly remain concealed in the Scriptures, now that the seals have been broken, and the stone is rolled from the door of the sepulchre, and this transcendent mystery has gone forth—Christ the Son of God became a man, God is Three in One, Christ has suffered for us, and will reign for us for ever and ever? Verily, these things are universally known and spread abroad. But take Christ from the Scriptures, and what will you find in them more?—*Luther.*

TURN THEIR FACES HEAVENWARD.

Among the old Romans there prevailed the touching custom of holding the face of every new-born infant toward the heavens, signifying by thus presenting its forehead to the stars, that it was to look above the world into celestial glories. It was a vague superstition; but Christianity dispels the fable, and gives us a clear realization of that pagan yearning in the deep solicitude which all its disciples cherish for the spiritual welfare of the young. The great design of the Sunday-school organization is to turn the faces of the little children toward heaven and prepare their spirits for immortal glory.

A LESSON TO LEARNERS.

When old Zechariah Fox, the greatest merchant of Liverpool, was asked by what means he contrived to realize so large a fortune as he possessed, his reply was, "Friend, by one article alone, and in which thou mayest deal too, if thou pleasest; it is *civility*."

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LUTHER'S LABOURS.

The Biblical and literary labours of Martin Luther may be judged from the fact that, from 1517 to 1526, the number of his publications was 300; from 1527 to 1535, the number was 232; and from 1537 to 1546, the year of his death, the number was 183. His first book was published in November, 1517, and he died in February, 1546, an interval of 29 years and 4 months. In this time he published an average of more than 25 volumes a year, or once a fortnight, during his public life; of course, being aided by an amanuensis, to whom he dictated his thoughts.

HINDOO PROVERB.

The Hindoos extend their hospitality sometimes to enemies, saying, "The tree does not withdraw its shade even from the wood-cutter."

Christ was the Truth of all shadows, the Substance of all the promises, the Object of all the prophecies, the Centre of all the doctrines, the Source and Standard of truth, and the medium of communication of all the grace and blessings that ever was made to or conferred on fallen man.

EARTHLY TREASURE.

If thou hide thy treasure upon the earth, how canst thou expect to find it in heaven? Canst thou hope to be a sharer where thou hast reposed no stock? What thou givest to God's glory, and thy soul's health, is laid up in heaven, and is only thine; that alone, which thou exchangest, or hidest upon earth, is lost

SYMPATHY.

Sympathy is a powerful means of lessening sorrow and increasing happiness. A friend shares my sorrow, and makes it but a moiety; but he swells my joy, and makes it double. For so two channels divide the river and lessen it into rivulets, and make it fordable, and apt to be drunk up at the first revels of the Syrian star; but two torches do not divide but increase the flame; and though my tears are the sooner dried up, when they run upon my friend's cheeks in the furrows of compassion, yet when my flame hath kindled his lamp, we unite the glories, and make them radiant like the golden candlesticks that burn before the throne of God, because they shine by numbers, by unions, and confederations of light and joy. It is a bountiful provision that, in ordinary cases, sympathy with sorrow is vastly more intense than sympathy with joy. The joy can do with or without the sympathy, but the sorrow needs and demands the sympathy to alleviate the grief, or stir up action which may remove the cause of it.

THE GREAT PLAGUE OF 1666 IN SCOTLAND.

It was a fearsome time! Whole households died, and there were none to bury them, neither would any go near to them; and these houses of the dead were avoided till first the thatch fell in, then the walls, and then a green knoll covered all, giving them a burial many, many years after that it had been denied them by man. You see there Carradale Glen, where the plantings are, and where the river comes down from the mountains. Well, sir, in that glen, in the time of the great plague, there was a man who took the sickness; and hearing of what I've told you of the people dying in their houses, he feared he should not be buried. So this fear took such a power over him that he prevailed on some of his friends to dig his grave, and he went and sat by and saw it done. When it was dug he laid himself in the grave, with his sword by his side, and presently he died, and his friends covered his body with turf. MacCaog was the man's name; and

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they will show you the grave to this day. "Uaigh-Mhic-Gaog" is its Gaelic name, which means, "The grave of MacCaog."—*Cuthbert Bede's Glencreggen.*

WHAT WE OWE TO CHRISTIANS.

The late eminent Judge, Sir Allen Park, once said at a public meeting in London: "We live in the midst of blessings till we are utterly insensible of their greatness and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out from man's history and what would his laws have been, what his civilization? Christianity is mixed up with our very being and our very life; there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Christianity; not a custom which cannot be traced in all its holy, beautiful parts, to the Gospel.

LOITERER, DEPART.

THE excavations at the buried cities of Pompeii, Herculaneum, Puzzuoli, and Capua, are going on with renewed vigour, under the stimulus of an appropriation of money for the purpose from the Italian government. Heretofore Naples had the work under its exclusive care and control. At Pompeii new frescoes have been discovered, and there is an inscription on the wall of what was probably a workshop of some kind, as follows:—"*Otiosis hic locus non est. Discede, Morator.*" Translated, it means, "This place is not for the lazy. Loiterer, depart." The inscription is as good for industrial establishments of modern times, as it was for those of ancient Pompeii. Its discovery is interesting, from the fact that it shows that human nature was the same eighteen centuries ago in Italy as it is now in this country; that there were lazy folks and loiterers, who would intrude into workshops, and waste the time, or divert the attention of the workmen; and that it became necessary to put up inscriptions, giving a general warning to all such to depart.

A SUGGESTION FOR THE SOLDIERS.

THE captain of the barge in an Oxford boat race, just as they are starting, gives each rower a little slice of lemon to hold in his mouth. He knows the philosophy; anything in the mouth that promotes the flow of saliva and keeps the throat moist answers as well or better than drink, which often, in quantities, weakens the stomach. A physician who understood these things, used in his long drives to take a clove in his mouth, instead of drinking frequently as his inclination would have led him to do. The advantage of cloves is that they contain much in little space, and do not lose their strength. For the soldier they would be peculiarly useful, since they are aromatic, stimulating, and astringent, which last quality would tend to counteract that tendency to irritation of the bowels which is the bane of the soldier's life. Half-a-dozen a day are enough; one clove may remain in the mouth for hours.

DIVINE AND HUMAN AGENCIES.

IT is said of Com. Foote, that "he prays as if God did everything, and fights as if man did everything." The Commander is a good theologian, then, as well as a good soldier and a sailor. The practical solution of all the mystery of Divine and human agency, as related to each other, is indicated in the sentence above quoted.

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Personal Religion.

LIFE IN THE SPIRIT.

"If we live in the Spirit, let us also walk in the Spirit," says the Apostle to the Galatian Church.—Gal. v. 25.

Here we have two expressions indicating the close and blessed connexion of the believer with the Divine Spirit, "to live in Him," and to "walk in Him."

The first, we regard as denoting the inner life, the second, the manifestation of it in our conduct and conversation.

The first again is an *unseen* power in the heart, the other is *known* and *read* by all men.

To use a familiar illustration, the works of a clock, or in a clock will denote the life of the soul in the Spirit; and the dial-plate, with the fingers to show the time, will serve to explain our "walk in the Spirit." Thus are they to be indissolubly connected—the one declaring the presence of the other, like cause and effect. Yet we think, that the words of the Apostle fairly imply the possibility of living in some degree in the Spirit, without much walking in the Spirit. Just as there may be life in a tree, without any manifestation of it, or in the human frame, in the absence of any appearance of it. But it must be confessed that such a life is very feeble, scarcely worthy of the name. The Apostle here urges us to possess vigorous spiritual life, and to *prove* that we have it.

Observe then, that "to live in the Spirit," is *to have the life of the Spirit*. He is called the "Spirit of Life," *i.e.*, the source of it—the giver of it. In Him our redeemed and sanctified souls "live and move and have their being." Dead souls are found by Him, and quickened into life; so that, apart from Him, there can be no spiritual existence whatever, as the branch cannot bear fruit of itself, no more can we unless we abide in Him.

As soon then as we are connected with Christ by faith, we live in the life of the Spirit, which is earnest, vigorous, and constant. If, then, we have this Divine life within us operating on our hearts and all the powers of our souls, is it not reasonable to expect that we shall manifest and prove its presence by constancy and earnestness in action—by daily well-doing—and by all those loving acts

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of service, which are the well-known exponents of the true life within? It will make itself known by the happy cheerfulness of the countenance, by the prayerfulness of the Spirit, and by the devotedness of our Christian life. For when our physical health is robust and great, is there not the bright eye, the clear ruddy countenance, the strong muscle, and the firm unwearied step? All proclaiming without a word, that vigorous life is there. Nor will it be different, surely, when God has breathed into the soul this Divine life.

Again: To "live in the Spirit," is to live in His *light* or *teaching*. God is light, and in Him is no darkness at all; that is, He has all wisdom, knowledge, and truth. Thus, the Holy Spirit is said to give us an understanding in all things. And Christ declares it as one of the great offices of that Spirit's, that when He came He would teach His disciples all things. He opens the mind and heart, and fills both with His own Divine illumination.

In Him, we see God in the face of Jesus Christ. In Him we understand the Divine mind and will. Our perceptions are cleared and our sight strengthened, so that there is distinctness and certainty, where there was nothing but haze and doubt before. Sin is seen to be sin, and the soul can now readily detect it. This is the atmosphere we live in, if we live in the Spirit. Then must we be the children of the day and not of the night—of light and not of the darkness.

We know that vegetation soon shows whether it lives in the full light of the Sun, or in much darkness. So must we be able to ascertain whether we are the children of light or of darkness. For if of the light, there will be no uncertainty as to the God we serve, the Saviour we love, the principles that rule us, and the hope that saves us. We shall walk as wise, and not as fools. If of the day, living in the pure light of the eternal Spirit, "we shall be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation."

And, further, "If we live in the Spirit," we shall have the life, and walk of *holiness*. He is called by pre-eminence, the "Holy Spirit," because He is holy in all His works and ways. "He cannot look upon sin." We see His glorious purity in the *Word*, which He dictated and gave; "for the commandment of the Lord is pure, and the law of the Lord is perfect." So, in the Gospels and Epistles, what purity of doctrine, of precept, and promise, and example? It is a holy revelation, because it came from the Holy

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Spirit. If this is so pure, what must He be? We see His holiness manifested in the life of Jesus. "In Him was no sin;' He was holy, harmless, undefiled, separate from sinners. His was the life of the Spirit—a life *in* the Spirit; this full, glorious life, for the Spirit was not given by measure unto Him. Remember how He lived before God and man. So, if we live in the Spirit, we shall be holy as He is holy, and pure as He is pure. For who will maintain that we can be holy in heart, and not in life? holy in the closet, and not in the family, or holy in the family and not in all the affairs and circumstances of life?

Enoch, we are told, "walked with God," but He did so, because He had the Spirit of holiness within Him; for, "two cannot walk together except they be agreed." Adam walked with God in the garden, but it was when he was holy in heart and life. It cannot be otherwise now. And more, "If we live in the Spirit," we shall have the *power* of the Spirit. When He moved upon the face of the waters, darkness was lifted up and removed, and the waters played in the light of heaven. So the Spirit breathed beauty and sweetness and harmony into creation, and into the soul of man. He makes all things new. In Him the believer is a new creation. What power it requires to deal with our blackest moral night, and roll it away by the Almighty force of His Divine light What power it requires to melt down the mountains of our sins and cast them into the sea for ever!

Yet all this is done: He enlightens, saves, sanctifies, and prepares for the heavenly rest—accomplishing all most easily by His own power. So if we live to Him, and in Him, we also shall have power to overcome sin, to vanquish Satan, to win souls to Christ. He will give us power to do good and to be useful. This power cometh from above. We have it as we live in Him. It will increase as we grow in grace, and in the knowledge of our Lord Jesus Christ.

In this way does He work in us, to will and to do His good pleasure; and whilst He is thus working in us, He is preparing us to work upon others, for their salvation and the glory of God. The apostles were powerful when they received the Holy Ghost.

And finally, "If we live in the Spirit," we shall live in His *comforts*. "I will pray the Father," said Jesus, "and He shall give you another Comforter, that He may abide with you for ever." In these precious words He sought to comfort the sorrowing hearts of His disciples. This was the greatest legacy He could

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bequeath to His disciples and the Church. In Him was to be found all comfort—eternal comfort. He is always "the God of Consolation." Then we may expect that our hearts will be cheered in sorrow, that our faith will be confirmed amid the dispensations of His providence—and that our joy will abound more and more. Not that our sky will always be cloudless here, nor our happiness unchecked; but in every state, "His comforts will delight our souls. He will be our joy, our hope, our eternal rest and happiness."

Let us carefully and constantly discountenance all those assertions which would teach, that we may live in the Spirit and have His Divine life, without "walking as becometh saints;" and let us ever remember, that it is by the life *outward*, that we are to prove the existence of the *life* INWARD. W.D.

PERSONS UNOFFENDED WITH JESUS TRULY HAPPY.

"And blessed is he whosoever shall not be offended in Me."

THESE words form the conclusion of Christ's reply to His forerunner's message. Instead of sending a direct affirmative to the Baptist's inquiry whether He was the promised Messiah, Jesus said to two of His disciples, "Go and tell John about the gracious miracles you have witnessed wrought upon the afflicted and the dead, and of the glad tidings you have heard preached to the poor," and he will infer therefrom, conclusive evidence of my Messiahship; adding "And happy is that man who shall not take offence at my humble circumstances or strict teaching."

There is really, nothing in Christ to offend. He has a being which is neither dependent nor momentary, but independent and eternal. "For as the Father hath life in Himself, so hath He given to the Son to have life in Himself." "But unto the Son, He saith, Thy throne, O God, is for ever and ever." He is not meanly but highly connected. As regards His human nature, He is "the Son of David," and in respect to His divine nature He is "the Son of God." He is not ignorant, but omniscient; "I am He which searcheth the reins and hearts." He is not injudicious, but infinitely wise, "In Him are hid all the treasures of wisdom and knowledge." He is not confined to one spot, but is everywhere; "Where two or three are gathered together in my name, there am I in the midst of them." He is not feeble, but almighty, "And upholding all things by the word of His power." He is not unjust, but perfectly upright, "The holy one," He is styled, "and the just." He is not false, but undeviating truthful, "I am the truth." He is not unfaithful, but always most trusty, "And He that sat upon the

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white horse was called Faithful and True." His is not unkind, but boundlessly benevolent, "Who went about doing good." He is not implacable, but rich in mercy, "When we were yet without strength, in due time Christ died for the ungodly." He is not fickle, but eternally unchangeable, "Jesus Christ, the same yesterday, and to-day, and for ever." Who that contemplates all these natural and moral attributes of Christ Jesus, borne out as they are by the Scripture passages quoted, can see anything in Him at all calculated to give umbrage? Verily, His life presents a combination of excellences, fitted to call forth our entire confidence, admiration, and love. Paul, in describing Him, might well say that He is "The brightness of the Father's glory, and the express image of His person." Nor can we conceive how God testifying of Him, could say otherwise than that "This is my beloved Son, in whom I am well pleased."

Still, many are offended with Jesus. When tabernacling among the Jews, there were not a few that were annoyed at Him. Some stumbled at His poverty. "And when He was come into His own country He taught them in their synagogue, insomuch that they were astonished, and said, "Whence hath this man this wisdom, and these mighty works? Is not this the Carpenter's Son? Is not his mother called Mary? and his brethren James, and Joses, and Simon, and Judas? and his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in Him." Others stumbled at His pretentions. They took up stones to stone him, "because," to use their own words, "that Thou, being a man, makest Thyself God." Some stumbled at His doctrines. When many of His professed disciples heard that they must, to be saved, feed on Him as "the true bread, which came down from heaven;" or, in other language, heartily rely on His broken body and shed blood, as the only sufficient sacrifice or expiation for sin, they said, "This is a hard saying: who can hear it?" and "went back, and walked no more with Him." Others stumbled at His precepts. The rich young man, on being told to sell all that he possessed, and to give to the poor, and to take up his cross, and follow Him, "went away grieved," although promised that if he would do so, he should have treasure in heaven. Now Christ is in glory, there are numbers that are vexed with Him. Some stumble at His sacred mission. Though He has furnished them with abundant evidence of having come from God, in His holy life, in His marvellous works, in His fulfilled prophecies, in His superhuman instructions, in the miraculous spread of His glorious Gospel, in the unspeakable advantages accruing to individuals, and nations receiving His heavenly word, and in the blood-sealed testimony of His immediate followers; yet they fall out with the divinity of His kind errand. Others stumble at His Divine nature. Notwithstanding the Bible, which they allow to be God's Book, supplies numerous direct and indirect proofs, of His being co-equal with the

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Father; they seek to make Him a mere creature. Some stumble at His humbling doctrines. Much as they have to convince them of their guilty, polluted, and undone condition; and to show them that only Jesus, by His expiatory blood, can redeem them from the guilt, power and doom of their sins; the bare idea of renouncing all their own righteousness as filthy rags, and of coming to Christ to justify, renew, and exalt them through His sacrificial death, is so mortifying to their pride, that they cannot endure it, or our Lord, its great author. Others stumble at His holy commands. Although His commandments are not grievous, but reasonable; yet they dislike them because they impose a little self-denial.

All, however, are not displeased with our Lord. There are not a few whose souls delight in Christ Jesus. While to multitudes, He is as a "root out of a dry ground, and without form or comeliness," to them. He is "the chiefest among ten thousand," and is "altogether lovely." They view Him as the Son of God, and the Son of Man; as professing God's nature and man's nature; and as having, by His own propitiatory death, met Jehovah's claims and provided for the sinner's wants, and thus opened up the way for Jehovah and the sinner to be reconciled. His tenets they fully believe, and are consequently found relying on Him as their wisdom, righteousness, sanctification, and redemption. With all His precepts they studiously comply from day to day Through Him they present their praises, and thanksgivings, prayers and supplications unto the Most High. In fact, they show their attachment to Him by keeping His sayings. "He that hath my commandments, and keepeth them, he it is that loveth me."

The persons unoffended with Christ Jesus are truly blessed. They perceive Christ's prophetic, priestly, and regal character, and submit to His teaching, mediation, and rule, and He gives them understanding, removes their guilt, makes them pure, prospers their efforts to do good, strengthens them against temptation, secures their triumph over the last enemy, and lifts them to eternal glory. Must they not then be assuredly happy? Think of the pleasures of heavenly knowledge, the joys of Divine forgiveness, the felicities of a sanctified nature, the luxury of benefiting others, the satisfaction of overcoming evil, the peace of a Christian death-bed, and the bliss of heaven, all of which true believers in Jesus realize; and you will be constrained to admit, that the real followers of the Lamb, are a most happy people.

Reader, are you offended in Jesus? You may never have uttered a word against Him, or His cause; and yet, if you be not recognizing Him, as the pr^{o}mised Messiah, and following in H^{i}s steps, you may be considered erse to Him and His interests. Do not forget that should you be found to be against Him in the great day, He will cast you off for ever, and permit your sins to expose you to everlasting shame, contempt, and misery. O, do then believer, and love, and obey Him, without delay,

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"lest He be angry, and ye perish from the way, when His wrath is kindled but a little." J.S.

Witheridge.

THE HARVEST.

"Thou openest Thine hand and satisfiest the desire of very living thing."

THESE words of the Psalmist we are forcibly reminded of by the return of this interesting season. In the vast variety, general perfection, and safe ingathering of the fruits of the earth from year to year we have their striking exemplification. The hand is the instrument by which we accomplish our designs. As applied to God, it denotes the power by which He effects all His purposes.

The hand is *Divine.* David attributes to God the provision by which man and beast are fed and kept alive. Addressing Jehovah, he says, "Thou openest Thine hand, and satisfiest the desire of every living thing." Nor is the sweet singer of Israel wrong in viewing the Highest as the Author of the creatures' food. It is God that formed the land, and furnished it with its fitness to nourish the seed therein deposited. It is God that created the various seeds, and gave them power to grow and multiply. It is God that gives man strength and ability to cultivate and sow the ground, and to gather in the products of the fields. It is God that furnishes the genial seasons for the growth and ripening of the earth's fruits. It is God that causes the sun to send forth his warming and fructifying beams, and the clouds to drop fatness, or yield up their treasures of early and later rain. It is God that supplies suitable weather for housing the crops. It is God that adapts the land's various produce to the wants of His numerous family. In fact, but for God, all our storehouses would be empty, and we should have cleanness of teeth. Instead of a rich harvest there would be wide-spread barrenness.

Again, the hand is *benevolent.* "Thou openest Thine hand," says the sacred writer, "and satisfiest the desire of every living thing." The Most High does not close, but open His full hand. We speak of the unkind, the selfish and the miserly as close-fisted, and of the generous, the benevolent, and the liberal as open-handed. Wherefore, to say that the Creator opens His hands and supplies the wants of His creatures, is to affirm that He has a bounteous hand. Benevolence, as applied to God, consists in creating living things, capable of being pleased, and in furnishing them with the means of pleasure. This He does. Not to mention the higher enjoyments, for which mankind have a capacity, and the opportunities with which they are favoured of realizing those enjoyments, the creature is not only supplied with food calculated to sustain it, but with a capability for enjoying that food. All like the hand that gives; and such a hand is God's. He has again opened His hand, and filled our barns with provisions for another year.

Further, the hand is *gracious.*

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Not only does it provide meat for the animal creation, but for rebellious man. Mercy, as ascribed to God, consists not merely in granting the sinners pardon, renewal, and happiness, which are its highest expressions; but in bestowing on them earthly blessings. Hence, Jehovah's temporal benefits are sometimes styled mercies. Now, if we think of the scepticism, the irreligion, the Sabbath-breaking, the vanity, the intemperance, the lewdness, and the falsehood of this, our highly privileged land; or if we call to mind our own sins, we must admit that the Divine Being is in very deed merciful, to send us a good harvest, year after year, notwithstanding our national and personal transgressions.

Yet, further, the hand is *timely*. Just as our provisions are becoming exhausted, God opens His hand and grants a fresh supply. Scarcely are our barns completely emptied, before they are again filled. Never has He allowed a year to pass, without giving the world a harvest. Occasionally, there has been a scarcity in some countries; but at no period has there been a famine throughout the earth. With Him dearth has been the exception, and plenty the rule. Were He only to close His beneficent hand for one year, what a loss the farmer would have to sustain, how many millions we should be obliged to send out of the country for food, and what want and suffering, and death there would be among the people and the cattle! A good harvest is a great gain to farmers, an enormous sum in the public purse, and a precious boon to both man and beast. The cold at kerning-time, the swarms of insects on the corn, and the drought excited many apprehensions; but the Most High has been better to us than all our fears, and sent us at the appointed time, average crops, with potatoes, freer from disease than they have been for some years past. Thou, O Lord, givest Thy creatures "their meat in due season."

Moreover, the hand is *gratifying*. Jehovah does not deal out food to men and animals with a spare hand, but with a plenteous one. Then that which He bestows, is fitted to satisfy their appetites. Doubtless, had the munificent Creator pleased, He could have furnished insufficient or unsatisfying provisions. In either case, the needy creature's desire would not have been satisfied. To have its hunger fully met, the meat provided for it must be both sufficient and suitable. For instance, neither a large quantity of hay, nor an inadequate supply of bread, could satisfy a man, simply because the hay would not be calculated to meet the cravings of his mouth, and the bread, though in no way unsuitable, could not, as the supply would be insufficient. So, if very scanty or scarcely fit produce were raised for any other creature, it would only be able partially to gratify its hungry feeling. But the great Benefactor takes care to provide abundantly and suitably for each, and thus "satisfies the desire of every living thing." Yea, "He giveth us richly, all things to enjoy."

Still more, the hand is *impartial*. The Giver of all good does not feed some living things and famish others

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His care is extended from the greatest to the smallest creature. For man and brute, fish and fowl, insect and reptile, He produces nutriment. Even the monsters of the deep, the beasts of the forest, the serpents of the desert, and the worms of the earth He provides for. None, in fact, do we find Him overlooking. True, we occasionally hear of members of the human family perishing through lack of bread. This, however, arises from their own improvidence or misconduct, from the selfishness of men, or from national iniquities. "Thou openest Thine hand," writes the inspired penman, "and satisfiest the desire," not of a few beings merely, but "of every living thing." Nor can persons possessing any knowledge of creation assert the reverse. Indeed, the more they know of nature, the more they will be prepared to adopt David's language, and to say, "The Lord is good to all; and His tender mercies are over all His works."

Then, the hand is *acknowledged*. The Psalmist recognizes God's hand in the production of the fruits of the earth, and praises Him for His kindness in providing for the wants of all flesh. With us, it ought not to be otherwise. His goodness should render us reflective penitent, believing, grateful, holy, benevolent and gracious. He loads us with temporal benefits, not to encourage us to go on in an evil course, but to melt our hearts into penitence, to bring us to rest on Christ crucified as the propitiation for our sins, and to constrain us to imitate Christ's kind and excellent example. We should, therefore, acknowledge the Lord's bountiful hand by considering our ways, by repenting of transgression, by relying on Jesus for pardoning and renewing grace, by becoming the servants of the Most High, by contributing to the cause of religion, by relieving the destitute poor, and by rendering God daily thanks for His constant mercies.

Finally, reader, remember that the best way to keep, multiply, and enjoy our mercies is thankfully to trace them all up to God. To him who rightly uses that which he has, more will be given; but from him who misuses what he possesses everything shall be taken away. The Almighty slew the fattest of the murmuring Jews, while the flesh was yet between their teeth. The obedient and self-denying widow's oil and meal He miraculously increased. Then thankfulness sweetens our common blessings. The smallest mercy, accepted with a thankful heart, is far sweeter than the greatest boon without gratitude. Would you, therefore, not be stripped of your comforts and sent to the world of torments, you must look at them, as coming from God, and allow them to lead you to God, through Jesus Christ.

Witheridge. J. S.

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Cabinet.

THE CHILD OF GOD.

HOLINESS is a prominent attribute in the divine character. "The Lord our God is Holy. (Ps. xcix. 9.) He is "glorious in holiness." (Exod. xv. 11.) Twenty-seven times, in the old Testament, he is styled the Holy One of Israel." In Isaiah's vision of angelic worship, the seraphims are described as crying one unto another, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." (Isa. vi. 3.) His holiness is without a blemish, unsullied, unchangeable: all sin and impunity is His abhorrence

The children of God are exhorted to be imitators of their heavenly Father; to be "perfect, even as their Father who is in heaven is perfect." (Matt. v. 48.) They are to seek to be "holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (1 Pet. i. 15, 16:-Lev. xix. 2.) And when they become "children of God by faith in Christ Jesus," "the grace of God that bringeth salvation" teacheth them "that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world." (Titus ii. 11, 12.) As those "that love the Lord," they are taught to "hate evil" (Ps. xcvii. 10.) and their renewed nature disposes them to do so.

"Whosoever is born of God," says the beloved disciple John, "doth not commit sin;—he cannot sin, because he is born of God." (1 John iii. 9.) It is evident the Apostle does not mean that such a person has no sin needing forgiveness, no unrighteousness from which he needs to be cleansed; for this would contradict what he had just before written; (chap. i. 8—10.) but he cannot sin as he formerly did, or as others do, with allowance, with purpose aforethought. It is said of a wicked man, "he deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." (Ps. xxxvi. 4.) A child of God cannot sin thus: he cannot deliberately utter a known falsehood, and persist therein. He cannot contrive a plan of deceit or fraud. To the great Searcher of hearts, he can appeal, and say—"Thou hast proved my heart; thou hast visited me in the night,"—or in my privacy, —"thou hast tried me, and shalt find nothing. I am purposed that my mouth shall not transgress," (Ps. xvii. 3;) yet, conscious of much imperfection of character and of many failures in duty, he will ever form a lowly estimate of himself, and be ready, with unfeigned humility and self-abhorrence, in the view of omniscient Holiness, to exclaim with Job, "Behold I am vile," (Job. xi. 4:) and with David,—"who can understand his errors?"—or, as it is rendered in another version, "who can tell how often he offendeth?—cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins: let them not have dominion over me," (Ps. xix. 12. 13.)

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But although not spotless in the sight of God, and consciously coming far short of perfection in holiness; the earnest desire and settled purpose of the regenerate is "as He who hath called them is holy," to be themselves "holy in all manner of conversation." (1 Pet. i. 15.) They "esteem all his precepts concerning all things to be right, and they hate every false way." (Ps. cxix. 128.) All sin is their abhorrence, but especially their own sin. An ungodly or unconverted man may hate the sins of others, while he indulges and delights in his own. Some sins he may dislike and avoid, because they are unsuited to his tastes or habits. He may have a national aversion to the grosser forms of vice; and his habits, acquired by education, may have strengthened that repugnance. Other sins he may shun because they are disreputable, or likely to entail consequences that would be inconvenient, or injurious to his temporal welfare. It is only the true child of God that hates all sin, not merely on these grounds, but chiefly on account of their own hateful nature, as being offensive to God, opposed to the will of his heavenly Father, and as rendering the sinner obnoxious to his just displeasure. "Deliver me from all my transgressions;"—"let not any iniquity have dominion over me;"—"take away all iniquity;"—such petitions as these are adopted as his constant, heartfelt prayer. (Psalm xxxix. 8; Hosea xiv. 2.) He desires to be "upright before God," and earnestly strives to "keep himself from his own iniquity." (Ps. xviii. 23.) Those sins which are accounted trivial, or which are generally allowed, or even approved and fashionable amongst men, in His eyes appear vile and despicable. He will "not follow a multitude to do evil." (Exod. xxiii. 2.) Rather will he incur the charge of singularity, or the imputation of needless scrupulosity. The pure word of God being his rule, and an enlightened conscience his prompter, human opinions or examples, as opposed to these have no weight.

Such are the distinguishing marks of a child of God, in reference to sin and holiness. Cowper's description of a good man is as accurate and lifelike as it is concise and beautiful.

"True, he was frail, as thou or I,
And evil felt within;
But when he felt it, heaved a sigh,
And loath'd the thought of sin."

Of such a man it is written, "The steps of a good man are ordered by the Lord, and he delighteth in his way. Though he fall, he shall not be utterly cast down; for the Lord upholdeth him with his hand." (Ps. xxxvii. 23, 24.) Fall he may, beneath the force of a sudden temptation; but "when he falls he shall arise." (Mic. vii. 8.) The Lord delighteth in his way, not in his fall. His omniscient eye is observant of all his earnest care to avoid temptations and his prayerful anxiety to do right and to preserve a good conscience. And when he has unhappily fallen, the Lord is witness to his penitence. He sees the working of godly sorrow in his heart, and listens to his humble confessions of sin. These are the things in which the Lord delights. "The sacrifices

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of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." (Ps. L. 17.) Herein is the wide distinction between the sin of Judas and that of Peter. The former was premeditated, the latter was in opposition to his settled purpose and his sincere resolution. The repentance of the former was remorse, leading to desperation and suicide; that of the latter was "repentance unto life," leading to a renewed and more entire dedication to the service of his God and Saviour. J. B.

Essex.

The Counsel Chamber.

SOCIAL REFORM.

YOUNG men, we hear a great deal in these times about social science, social evils, and social reforms; now there is one reform which I deem to be very necessary, that is the laying aside the pipe. It is matter for deep regret that the evil is everywhere on the increase. In walking through the streets in London, broad or narrow, long or short, you see nothing amongst high and low, men and boys, but the pipe, the everlasting pipe, or the more delicate cigar. Now, I have much to say against this evil, alike on physical and intellectual grounds. It is not simply a waste of money, and, let me add, and waste of time, and the contraction of a filthy habit; but it is also a thing which operates most perniciously both upon the mind and the health. I recently met with the speech of a lady, in the United States, where the abomination has reached a point far transcending anything yet seen in this country, but to which we are travelling rapidly on. The following is her noble protest, under the circumstances, much calculated to give it effect:—

"Decency, to say nothing of refinement, imperatively demands your attention to one item of reform, namely, a second car for tobacco chewers and spitters. Whilst our sires and sons are tilting about the country continually, we take but one or two journeys a year. These with us are great events. Our trunks and carpet bags are polished up, and a new dress is generally bought for the occasion. All excitement with the preparations and anticipations, we enter the cars. What is it that smells so? What are these men doing? Are they sick at the stomach—are they afflicted with the water-brash? Their lips are brown—a dark juice runs from the sides of their mouths. How queer they talk. They utter one sentence, then turn and spit out another, as if every alternate idea was a refuse one unworthy of utterance. We hasten on—pass through car after car, to find a decent spot, and clean people, but in vain. So, in despair, we take a seat anywhere, elevate our feet, tuck up our skirts (would the use of Bloomers were general) and there sit, like a bird on its perch, in continual fear lest our clothes may touch the muddy pools below. But who can sit curled up all day? We must come down at last. Nature will stand up and stretch herself. A tired muscle is worse than a dirty skirt.

"Yes, gentlemen, something must

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be done with tobacco-chewers and spitters. It is enough to turn the stomach of an ostrich, to step into one of those slippery, disgusting puddles, compounded of phlegm and tobacco-juice. To sit hour after hour, and see those ponds swollen into rivers—to know that your feet are but islands in these waters of filth—that your skirts are all dripping with the vile juices of tobacco, decayed teeth, scrofula and consumption! It is too much to be quietly endured. Said I to a gentleman, the other day, 'What grade of men are these spitters?' 'Tobacco,' he replied, 'reduces all its subjects to a level.' If a man smokes and chews, he must spit. Those who are the slaves of their appetites, are always lovers of self and ease. Therefore all chewers and smokers will spit anywhere and everywhere, without the least regard to decency or the comfort of any person but themselves. When a man has formed this habit, he must cease to be a gentleman.' On my last journey, a well-dressed man, seemingly a gentleman, squirted a stream of tobacco-juice on my dress, three times. He was unconscious of what he did. He sat looking out of the window, admiring, perhaps, the Catskill mountains, thinking of some great questions of the day—Free Trade or the Annexation of the Sandwich Islands. I hated to bring him down from such heights to my tweed travelling dress, but the last squirt was too much. 'Sir,' said I, pointing to my dress, 'will you be kind enough to squirt your tobacco-juice in another direction?' He blushed to the eyes and did not spit on me again for the rest of the journey, which of course, I considered an act of great kindness and forbearance on his part. Men who smoke and chew, should always be old bachelors, live at hotels, amuse themselves in club-houses, never approach a lady, or kiss a child. They ought to be a distinct class by themselves, travel together, live together, and breathe in each other's faces. You need not try, young men, to purify your breath with cloves, cinnamon, cardamon-seeds or sassafras. The tobacco will master the spices. At the very next meeting of the Directors of our Central Road, I hope some one will bring this question up. If any one proposes a separate car for ladies, we protest, on the start. That would be punishing us, instead of the real sinners. Oh, Sirs! we wish to retain all the agreeable men of refinement and taste with us. Let the smokers, and chewers, and spitters, be banished. That is the way it will be in the next sphere. The vile and the filthy will be there together, and the good in a place by themselves. So let us endeavour to make earth as near like heaven as possible." P.P.

GREAT BRAINS IN SMALL BODIES.

It is curious to remark how unwilling people generally are to believe that a person by much too short for a grenadier may yet be a great man. It is at least equally curious to note the delight which nature seems to take in iterating and reiterating the fact that a very large proportion of the intellect of the age just passed away was lodged with men who fell short of the middle size. Napoleon was scarcely five feet six inches in height, and so very slim in early life as to be well-nigh lost in his boots and his uniform Byron was no taller. Lord Jeffrey was not so tall. Campbell and Moore were still shorter than Jeffrey and Wilberforce was a less man than any of them. The same remark has been made of the great minds of England who flourished about the middle of the seventeenth century One very remarkable instance w

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may perhaps exhibit to the reader in a new aspect.

In the August of 1790 some workmen engaged in repairing the church of St. Giles, Cripplegate, found under the floor of the chancel an old coffin, which, as shown by the sexton's register, had rested there undisturbed for a hundred and sixteen years. For a grown person it was a very small one. Its length did not exceed five feet ten inches, and it measured only sixteen inches across at the broadest part. The body almost invariably stretches after death, so that the bodies of females of the middle stature and under require coffins of at least equal length; and the breadth, even outside, did not come fully to the average breadth of shoulder in adults. Whose remains rested in that wasted old coffin? Those of a man the most truly masculine in his cast of mind, and the most gigantic in intellect, which Britain or the world ever produced—the defender of the rights of the people of England; as a scholar, first among the learned of Europe; as a poet, not only more sublime than any other uninspired writer, but, as has been justly said, more fertile in true sublimities than all other uninspired writers put together. The small old coffin disinterred from out the chancel of St. Giles contained the remains of that John Milton who died at his house in Bunhill Fields in the winter of 1674—the all-powerful controversialist, who, in the cause of the people, crushed the learned Salmasius full in the view of Europe—the poet who produced the "Paradise Lost."—*Miller's Headship of Christ.*

The Letter Box.

THE POWER OF PERSEVERENCE.

YOUNG men, it has been one of the main objects of the *Christian's Penny Magazine*, to encourage self-improvement. Not a few efforts have been made to work into your minds the conviction, that if anything effective is to be done it must be the result of individual purpose, prayer, perseverance, and toil. Books are good, superior teachers are still better, but when all has been done that can be by schools and colleges, tutors and professors, every man must be his own master, and must prepare himself for the race that is, before him. It was a maxim with the celebrated Indian missionary Elliott, that "to pains and prayer all things were possible:" just so, and I would, therefore, beseech you to have this sentiment engraven upon your minds. No man knows of what he is capable till he has made the experiment; putting forth all his powers, he will discover that great things are within his reach. A nice little book was lately published, entitled "The Steady Aim," which contains a number of excellent sentiments. The thing is cheap,

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and I would earnestly commend to every reader of these lines the purchase. It is there clearly shown, that those who by their genius and perseverance, have raised themselves from the ranks to eminence, have been indebted mainly to their perseverance. Genius and talent but seldom achieve success without it; but, on the other hand, the greatest energy will not raise a man beyond mediocrity if the light of genius does not illumine his mind and keep clear to his view the path that lies before him, and that leads to the eminence he is striving to attain. It is genius which enables one man to see and make use of facts and incidents, which another, equally persevering, but lacking that inspiration, passes by. That gift it was which enabled such men as Stephenson, Brindley, Dr. Alexander Murray, Clive, and Davy, and many others, to emerge from obscurity and to overcome obstacles which otherwise would have been insurmountable; the inward consciousness of intuitive knowledge was the very cause of their perseverance. Nevertheless, eminence is not to be obtained without a severe struggle, and that, perhaps, is the reason why those men who have the hardest strife to go through in their efforts to emerge from obscurity soar so high above their fellows; the more severe the training they have to undergo, the better adapted they become for the attainment of excellence. As Edmund Burke, said, "Difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial."

This is good; but we have something still better: it is recorded in one of Burke's biographies, that his not undistinguished brother, when Edmund had attained to the meridian of his fame, was wont to say, "I see how it is; when we were boys, Edmund never joined us in our sports and plays; while we were busily engaged in those, expending strength and time, he might be seen sometimes in one position, sometimes in another, lounging with a book in his hand; and the consequence is that now while we are all but dunces he stands so high in the eye of mankind." Through lack of perseverance many of undoubted talent have failed; yet we should, as a general rule, be inclined to rank the genius of those who thus sank in the struggle as inferior to that of those who attain more marked success. We select two mentioned by Mr. Adams—one, Trevithick, the Cornish miner, who doubtless but for his want of perseverance would have ranked with Watt as adapter of the locomotive to purposes of draught; another in the person of Lawrence Hernshaw, who seems to have possessed a most wonderful and diversified talent for mechanics, and who, if he had but concentrated his energies on any of the various pursuits in which his fancy led him to indulge must have attained great eminence, for, besides inventing many curious machines, this man, who was first apprenticed to a tailor, "was a musical instrument maker, and music teacher, a worker in metals and wood, a painter and glazier, an optician, a bell-founder,

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a chemist and metallurgist, an engraver"—and yet he died "not worth a groat," and has left behind him no such name as Wedgwood or Pallissy, both of whom he might have rivalled in fame. In short, from the perusal of this book the young reader cannot but be impressed strongly with the advantages and necessity of fixedness of purpose in every pursuit of life, for it contains examples of this from all—engineers, inventors, and discoverers, naval and military heroes, artists, authors, and merchants and, in the words of Shakespeare, affixed to the title-page:—

"So shall inferior eyes
That borrow their example from the great,
Grow great by your example, and put on
The dauntless spirit of resolution."

Beseeching you to think of these things, I remain, your devoted friend and well-wisher,

AN OLD STUDENT.

THE ORPHAN SAILOR.

AFTER an absence of several years, an American sailor, profane and wicked, returned to his native land, and sought his widowed mother's residence. He knocked, but no one bade him enter. He called, but no answer was returned save the echo of his own voice. It seemed like knocking at the door of the tomb. The nearest neighbour, hearing the noise, came and found the youth sitting and sobbing on the steps of the door. "Where," cried he with eagerness, "where is my mother and brother? Oh, I hope they are not"——

"If," said the stranger, "you inquire for Widow ——, I can only pity you. I have known her but a short time; but she was the best woman I ever knew. Her little boy died of a fever a year ago; and, in consequence of fatigue in taking care of him, and anxiety for a long absent son at sea, the good widow herself was buried yesterday."

"Oh, heavens!" cried the youth, "have I stayed just long enough to kill my mother! Wretch that I am—show me the grave—I have a dagger in my bundle—let me die with my mother—my poor, broken-hearted parent!"

"Hold, friend!" said the astonished neighbour, "if you are this woman's eldest son, I have a letter for you, which she wrote a few days before she died, and desired that you might receive it, should you ever return."

They both turned from the cottage, and went to the house of the neighbour. A light being procured, the young man threw down his bundle and hat, and read the following short letter, while his manly cheeks were covered with tears:—

"My dearest, only Son,—When this reaches you I shall be no more. Your little brother has gone before me, and I cannot but hope and believe that he was prepared. I had fondly hoped that I should once more have seen you on the shores of mortality; but this hope is now relinquished. I have followed you by my prayers through all your wanderings. Often, while you little suspected it, even in the dark cold

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nights in winter, have I knelt for my lost son. There is but one thing that gives me pain at dying; and that is, my dear William, that I must leave you in this wicked world, as I fear, unreconciled to your Maker. I am too feeble to say more; my glass is run. As you visit the sods which cover my dust, oh, remember that you too must soon follow. Farewell! The last breath of your mother will be spent in praying for you, that we may meet above."

The young man's heart was melted on reading these few words from the parent whom he so tenderly loved; and this letter was the means, in the hands of God, of bringing this youth to a saving knowledge of "the truth as it is in Jesus," and he became a very respectable and pious man.

Christian Household.

THE BIBLE: ITS TRUTH, BEAUTY AND GLORY.

In a letter to his daughter, the renowned Patrick Henry thus expresses his regard for the Christian religion:

"The view which the rising greatness of our country presents to my eyes, is greatly tarnished by the general prevalence of deism, which, with me, is but another name for vice and depravity. I am, however, much consoled by reflecting, that the religion of Christ has, from its first appearance in the world, been attacked in vain, by all the wits, philosophers, and wise ones, aided by every power of man, and its triumph has been complete.

"What is there in the wit or wisdom of the present deistical writers or professors, that can compare them with Hume, Shaftesbury, Bolingbroke, and others? and yet these have been confuted, and their fame decaying; insomuch, that the puny efforts of Payne are thrown in, to prop their tottering fabric, whose foundation cannot stand the test of time.

"Among other strange things said of me, I hear it is said by the deists that I am one of the number; and, indeed, that some good people think I am no Christian. This thought gives me much more pain than the appellation of Tory: because I think religion of infinitely higher importance than politics; and I find much cause to reproach myself, that I have lived so long, and have given no decided and public proofs of my being a Christian.

Wirt, in his life of Henry, says:

"Mr. Henry's conversation was remarkably pure and chaste. He never swore. He was never heard to take the name of his Maker in vain. He was a sincere Christian, though after a form of his own; for he was never attached to any particular religious society, and never, it is believed, communed with any church. A friend who visited him not long before his death, found him engaged in reading the Bible;—'Here,' said he, holding it up, 'is a book worth more than all the other books that were ever printed; yet it is my misfortune never to have found time to read it, with the proper attention and feeling, till lately. I trust in the mercy of Heaven that it is not yet too late.'

"He was much pleased with Soame Jenyns' view of the internal evidences of the Christian Religion;

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so much so that about the year seventeen hundred and ninety, he had an impression of it struck at his own expense, and distributed among the people.

"His other favourite works on the subject were Doddridge's 'Rise and Progress of Religion in the Soul,' and Butler's 'Analogy of Religion, Natural and Revealed.' This latter he used at one period of his life to style, by way of pre-eminence, his Bible. The selection proves not only the piety of his temper, but the correctness of his taste, and his relish for profound and vigorous disquisition."

DYING WORDS OF WILBERFORCE.

"COME and sit near me, and let me lean on you," said Wilberforce to a friend, a few minutes before his death. Afterwards putting his arms around that friend, he said: "Let us talk of heaven. Do not weep for me. I am happy. Think of me, and let the thought press you forward. I never knew happiness till I found Christ a Saviour. *Read the Bible—read the Bible!* Let no religious book take its place; through all my perplexities and distresses I never read any other books, and I never felt the want of any other. It has been my hourly study, and all my knowledge of the doctrines and all my acquaintance with the experience and realities of religion, have been drawn from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do in the place of the simple truth of the Bible."

CHARACTERISTICS OF THE GOSPELS.

PROFESSOR Ellicott, in the introductory lecture of his course on the Life of Christ, gives in a note the following condensed summary of the principal points in which the four evangelical narratives are distinguished from each other:—

1. In regard to their *external features* and *characteristics*:

The *point of view* of the first Gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian.

The general *aspect*, and, so to speak, *physiognomy* of the first, mainly, is Oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual.

The *style* of the first is stately and rhythmical; of the second, terse and precise; of the third calm and copious; of the fourth, artless and colloquial.

The most striking *characteristic* of the first is symmetry; of the second, compression; of the third, order; of the fourth, system.

The *thought* and *language* of the first are both Hebraistic; of the third, both Hellenistic; while in the second, the thought is often Occidental, though the language is Hebraistic; and in the fourth, the language is Hellenistic, but the thought Hebraistic.

2. In respect to their *subject-matter* and *contents*:

In the first Gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture.

In the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connexion; in the fourth, events in relation to the teaching springing from them.

Thus in the first we more often, meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken.

And lastly, the record of the first is mainly collective and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth selective and supplemental.

3. In respect to their *portraiture of our Lord*, the first Gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the third as the Redeemer, the fourth, as the only-begotten Son of God.

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Biography.

ANECDOTES OF DR. BEECHER.

An agreeable little sequel to the autobiograhy of Rev. Lyman Beecher is contained in the *Congregational Quarterly* for July, in the "Sketches and Recollections of the Old Clergyman," contributed by C. E. Stowe, at Hartford. Here is one of the anecdotes.

Beecher's simplicity, buoyancy and imperturbable good humour disarmed opposition when he came in personal contact with an opponent. An old woodsawyer, whom we will call W——, a rough, strong, shrewd man, who belonged to a rival sect, was violently prejudiced against the Doctor, especially on account of his total abstinence principles. He had never seen him, and would not hear him preach. This man had a large lot of wood to saw opposite to the Doctor's house. The doctor depended upon constant manual labour for keeping up his own health; and in Boston, where he could not enjoy the luxury of a garden to dig in, he was often puzzled to find means to keep himself in good working order. The consequence was that he sawed all the wood for his own large family, and often finding that too little, would beg the privilege of sawing at the wood-pile of a neighbour. He was fastidious in the care of his woodsaw, having it always at hand in his study, half concealed among minutes of councils, incomplete magazine articles and sermons, and the setting of his saw was often accomplished while he settled nice points of theology with his boys, or took counsel with his brother ministers.

Looking out of his study window one day, when his own woodpile was reduced to a discouraging state of order—every stick sawed and split—he saw with envy the pile of old W., in the street. Forthwith he seized his saw, and soon the old sawyer of the street beheld a man, without cravat and in his shirt-sleeves, issuing from Dr. Beecher's house, who came briskly up and asked if he wanted a hand at his pile; and forthwith fell to work with a right good will, and soon proved to his brother sawyer that he was no mean hand at the craft.

Nodding his head significantly at the opposite house, W. said:—

"You live there?"

B. "Yes."

W. "Work for the old man?"

B. "Yes."

W. "What sort of an old fellow is he?"

B. "Oh, pretty much like the rest of us. Good man enough to work for."

W. "Tough old chap, ain't he?"

B. "Guess so, to them that try to chaw him up."

So the conversation went on till the wood went so fast with the new comer that W. exclaimed,

"First-rate saw that of your'n."

This touched the Doctor in a tender point. He had set that saw as carefully as the articles of his creed—every tooth was critically adjusted, and so he gave a smile of triumph.

"I say," said W., "where can I get a saw like that?"

B. "I don't know, unless you buy mine."

W. "Will you trade? What do you ask?"

B. "I don't know. I'll think about it. Call at the house to-morrow, and I'll tell you."

The next day the old man knocked, and met the Doctor at the door, fresh from the hands of his wife, with his coat brushed and cravat tied, going out to pastoral duty.

W. gave a start of surprise.

"Oh," said the Doctor, "you're the man that wanted to buy my saw. Well, you shall have it for nothing—only let me have some of your wood to saw when you work on my street."

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W. said that he then felt as if he wanted to crawl into an auger-hole.

HIS MANUSCRIPT.

His habits of composition were peculiar. His social nature was so active that as soon as he had written a sentence which pleased him he had an irrepressible desire to read it to somebody. Many a time has he rushed into the dining-room where Aunt Esther was washing dishes—"Here, Esther, hear this." Aunt Esther, with martyr-like patience, would stand, towel in one hand and an unwiped plate in the other (for he must have her undivided attention), till he had read his paragraph, and trotted back to his study again. It sometimes seemed as if he would never get a sentence done. He would write and rewrite, erase and interline, tear up and begin anew, scratch out and scribble in almost endlessly. In the latter part of his life this habit became morbid, and actually shut him out from the possibility of publishing his own writings. He was the torment of printers, both by the delay of his manuscript and by the condition in which they found it when they got it. One of his daughters said there were three rules by which she could always read her father's writing, to wit: 1. If there is a letter crossed, it isn't a *t*. 2. If there is a letter dotted, it isn't *i*. 3. If there is a capital letter, it isn't at the beginning of a word.

At Lane Seminary he lived more than two miles from the city. One time after the printers had been on tenterhooks forty-eight hours for their copy, he hastily finished his manuscript in his study, crushed it into the crown of his hat that lay nearest to him, clapped another hat on his head, drove down to the city, rushed up to the printing office, and snatched off his hat. "Here's your copy—h'm, h'm—well, if it isn't here, it is somewhere else." The copy was still in the hat that had been left at home. But who could be angry with so much good nature, even if it were a plague?

ANECDOTE OF SIR WILLIAM NAPIER.

In Mr. Bruce's "Life of Sir W. Napier," we find this very characteristic anecdote of the eccentric but warm-hearted soldier. He was one day taking a long country walk near Freshford, when he met a little girl, about five years old, sobbing over a broken bowl. . . . She said she would be beaten on her return home for having broken it; then with a sudden gleam of hope, she innocently looked up in his face and said, "But yee can mend it: can't ee?" My father explained that he could not mend the bowl, but the trouble he could, by the gift of a sixpence to buy another. However, on opening his purse it was empty of silver, and he had to make amends by promising to meet his little friend in the same spot at the same hour the next day, and bring the sixpence with him. The child, entirely trusting him, went on her way comforted. On his return home he found an invitation awaiting him to dine in Bath the following evening to meet some one whom he specially wished to see. He hesitated for some little time, trying to calculate the possibility of giving the meeting to his little friend, and still being in time for the dinner-party at Bath, but finding this could not be, he wrote to decline accepting the invitation on the plea of a pre-engagement, saying to us, "I cannot disappoint her, she trusted me so implicitly."

MACAULAY.

Macaulay has gone to Scotland to look over topography; among the rest, the scene of the massacre of Glencoe. I have met him several times, and breakfasted with him the other morning. His memory for quotations and illustration is a miracle—quite disconcerting. He comes to a talk like one specially crammed. Yet you may start the topic. He told me he should be delivered of twins on his next publication, which would not be till '53. I was glad to hear him say this,

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though it will be a disappointment to brethren of the trade, who think a man may turn out historicals, like romances and calicoes, by the yard. Macauley's first draft—very unlike Scott's—is absolutely illegible from erasures and corrections. He showed me a sheet just written. I found *cle* an abridgement of castle, and all on that plan. This draft he copies always, with alteration, &c. This shows more care than I had supposed. He tells me he has his moods for writing. When not in the vein he does not pass it. Johnson, you remember, ridiculed this in Gray. H——told me that Lord Jeffrey once told him that, having tripped up Macaulay in a quotation from "Paradise Lost," two days after Macaulay came to him and said, "You will not catch me again in the 'Paradise;'" at which Jeffrey opened the volume and took him up in a great number of passages at random, in all of which he went on correctly repeating the original. Was not this a miraculous *tour d'esprit*? Macaulay does not hesitate to say now that he thinks he could restore the first six or seven books of the "Paradise" in case they were lost.—*Life of W. H. Prescott.*

The Sunday School.

THE FIFTH COMMANDMENT.

"WHAT does this commandment mean, boys?" asked the teacher.

"We must mind when we are told to do anything," said Sam.

"And when we are told not to do anything," added Frank.

"There are two ways of minding," said the teacher. "You may obey at once, and cheerfully, or you may do it unwillingly, and with a pout and a frown. Which is the right way?"

"The first," they all replied.

"You may mind when your parents are looking at you; but when you are away from them take no pains to obey. Is this right?"

"No, indeed," said the boys.

"You may mind because you are afraid of being punished. Is this right?"

"I suppose it's right enough," answered Sam, "but it isn't the best way."

"What is the best way?" asked the teacher.

"To mind because we ought to," said one.

"Because God has told us to," said another.

"Because we love our father and mother," answered Frank.

"Yes: love and duty are the best motives—duty to God, and duty to your parents. Are you to do everything they tell you?"

"Yes, everything," answered the boys. "Everything that is right. But, supposing your parents should tell you to do what is wicked; must you do it?"

"No,"—"I don't know,"—"How can we help ourselves?"—said several of the class together.

"No; you must do nothing wicked. The Bible says, 'We must obey God rather than man.' If a boy's father should command him to steal or swear, or break the Sabbath, he must not obey; no, not if he has to suffer very much. But every command that is not wicked you must obey, though it be ever so hard."

"I haven't got no father nor mother to mind," murmured one of the boys.

"Then," answered the teacher, in a kind voice, "you must obey those that take care of you, just the same as if they were your parents. And, now, boys, there is a promise connected with this commandment. You may repeat it."

They did so.

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"This is the first and only commandment with a promise. God will surely bless the affectionate, grateful, obedient child; and I hope everyone of you will receive this blessing. A well-ordered home, where the parents are kind and the children obedient, is the happiest place on earth. Now, the parents take care of the children: by-and-by the children will take care of them in their old age. This is God's wise and good arrangement.

THE NAME OF OUR LORD'S MOTHER.

THERE are at least *six* Marys mentioned in the New Testament.

1. Mary, the mother of the Lord Jesus, who is mentioned by name nineteen times.

2. Mary, the wife of Cleophas, and mother of James and Joses, who is mentioned eight times.

3. Mary Magdalene, who is mentioned fourteen times.

4. Mary, the sister of Martha and Lazarus, who is mentioned eleven times.

5. Mary, the mother of John Mark, who is mentioned only once. —Acts xii. 12.

6. Mary of Rome, who is also mentioned but once.—Romans xvi. 6.

BEAUTIFUL ANSWERS.

A DEAF and dumb pupil of the Abbe Sicord gave the following extraordinary answers:

"What is gratitude?"

"Gratitude is the memory of the heart?"

"What is hope?"

"Hope is the blossom of happiness."

"What is the difference between hope and desire?"

"Desire is a tree in leaf, hope is a tree in flower, and enjoyment is a tree with fruit."

"What is eternity?"

"A day without yesterday or to-morrow, a line that has no end."

"What is time?"

"A line that has two ends—a path which begins in the cradle and ends in the tomb."

"What is God?"

"The necessary being, the sum of eternity, the mechanist of nature, the eye of justice, the watchmaker of the universe, the soul of the world."

"Does God reason?"

"Man reasons, because he doubts; he deliberates and doubts. God is omniscient. He never doubts. He therefore never reasons."

THE TEN FRIENDS.

"I WISH I had good friends to help me on in life," cried lazy Dennis, with a yawn.

"Good friends! why, you've ten," replied his neighbour.

"I'm sure I've not half so many, and those that I have are too poor to help me."

"Count your fingers, my boy," said the neighbour.

Dennis looked down on his big, strong hands.

"Count thumbs and all," added the neighbour.

"I have,—there are ten," said the lad.

"Then never say you have not ten good friends, able to help you on in life. Try what those true friends can do, before you go grumbling and fretting, because you do not get help from others."

BIRDIE IN THE SHELL.

A LITTLE robin lay curled up, unhatched, in his small blue shell. Dim, very dim rays of light came through the small pores of the shell. He thus talked with himself:—

"Well I am a very, *very* small fellow, and I am in a narrow world. I seem to have parts and things about me which I cannot use. There is something that seems to be a mouth, but I have no food for it there; something that seems to be feet, but I cannot walk with them; something coiled up, that seems like wings, but what can I do with them? This is a narrow place, and I can't

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use these things, and I can't understand why I have them. I am told, indeed, of another state, where the light is brighter and stronger, and where there is room, and where I can use all these things! But, oh dear! I can't now understand these sayings."

But in a few days his shell fell off, and his eyes opened, and his mouth received food, and feathers covered him, and his wings were complete, and his feet perfect, and he could run, and fly, and sing, as he rose up over the houses, and passed over rivers and high trees. He could now see and enjoy this new, this higher, this better state. He was made for this and not for the egg state. He now saw why he had the things called wings, legs, and the like.

Now, Mr. Robin, you are a happy fellow; but you must know that you have got to your highest place. But for me, and every child that reads these lines, you bring a good lesson. You tell us that we are now in a world, in a condition, in a state, as unlike and as inferior to the new heaven and the new earth as your state in the egg was unlike and inferior to your present state. You now mount upon wings of gladness; so shall we. You are not wearied as you fly, as you run, as you sing; nor shall we be wearied. You see a clearer and more beautiful light; and so shall we. They need not the light of the sun, nor of the moon, nor yet of a candle, for the Lord God is the light thereof. There is no night there. You, O birdie, did you not know what you should become; nor do we know, for "it doth not yet appear what we shall be;" but we know that we shall be like Christ, see Him as He is, and enter into the joy of our Lord, *if we love and obey Him now in this life.*

Poetry.

MARY'S DREAM.

The moon had climbed the highest hill
Which rises o'er the source of Dee,
And from the eastern summit shed
Her silver light on tower and tree;
When Mary laid her down to sleep,
Her thoughts on Sandy far at sea,
When, soft and low, a voice was heard,
Saying, "Mary, weep no more for me!"

She from her pillow gently raised
Her head, to ask who there might be,
And saw young Sandy shivering stand,
With visage pale and hollow e'e.
"O Mary, dear, cold is my clay;
It lies beneath a stormy sea;
Far, far, from thee I sleep in death;
So, Mary, weep no more for me!

"Three stormy nights and stormy days
We tossed upon the raging main;
And long we tried our bark to save,
But all our efforts were in vain.
Even then when horror chilled my blood,
My heart was filled with love for thee:
The storm is past and I at rest,
So, Mary, weep no more for me!

"O maiden dear, thyself prepare;
We soon shall meet upon that shore,
Where love is free from doubt and care,
And thou and I shall part no more!"
Loud crowed the cock, the shadow fled,
No more of Sandy could she see,
But soft the passing spirit said,
"Sweet Mary, weep no more for me!"

"THE LORD WEIGHETH THE SPIRITS."—Proverbs xvi. 2.

Man weigheth *gold;* each fragment slight,
Each atom of its glittering dust,
He in the well-poised balance lays,
And marks with unforgetful trust.

Man weigheth *words;* the fleeting breath
That's coined within this mortal frame,
May waken anger unto death,
Or kindle love's exulting flame.

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God weighs the *spirit*; oh, beware,
Ye who by guile your sins would shroud,
There is an eye you cannot 'scape;
A sun-ray rends the darkest cloud.

And when the gold the rust shall eat,
The tongue be silent in the tomb,
The motives of the secret soul
Give verdict in the day of doom.

MRS. SIGOURNEY.

Miscellaneous.

HISTORY FOR YOUNG PEOPLE.

THE 24th of the month of May was our beloved Sovereign Victoria's birthday. She was born at Kensington Palace in 1819. She succeeded to the throne 20th June, 1837; was crowned 28th June, 1838; was married 10th February, 1840; has given birth to five daughters and four sons, and was grandmother before she had attained to forty years of age. Her father, Edward, Duke of Kent, was the fourth son of George III., who had in all fifteen children; her mother the estimable Duchess who died on the 16th March 1861. Our Queen was a child of but eight months old when her father died, to whose right she succeeds. Of her father's three elder brothers, the first reigned as George IV.; the next died in his father's lifetime; and the third succeeded to the crown as William IV.—neither of these three left any direct heir. Just 100 years last October, the Queen's grandfather, George III., was proclaimed king, in regular succession to *his* grandfather, George II. It cannot fail to add to your store of useful knowledge if you note well the tracing of the succession to the British Crown.

In the first ages of Christianity, the Romans—that most powerful people—came into Britain, at that time divided into several small nations, each governed by its own chief; and, when Britain became a province of the Roman empire, these were allowed to reign on, paying tribute to Rome. In the year 426 the Romans withdrew, and the kingly power reverted to the Britons; but they were so harassed by the Scots and Picts, that twenty years after they complained to, and ineffectually solicited aid from the Romans, in a document called "The Groans of the Britons." They then invited the Saxons, who came, and made themselves masters, driving the Britons into Wales, hence the term "Ancient Britons" applied to the Welsh people. Wales was a separate kingdom till the reign of Edward I., who united it to England. From Edward II., the eldest son of England's sovereign has borne the title of "Prince of Wales."

The Saxons divided England into seven kingdoms, called the Heptarchy:—

1. The kingdom of Kent contained only the county of Kent. It began in 454, ended 828. Its first Christian king was Ethelbert, in 568.

2. The kingdom of South Saxons contained Sussex and Surrey. It began in 491, ended 685. Its first Christian king was Adelwach, in 649.

3. The kingdom of East Saxons contained Essex and Middlesex. It began in 527, ended 827. Its first Christian king was Stibert in 598.

4. The kingdom of Northumberland contained Yorkshire, Durham, Lancashire, Westmoreland, Cumberland and Northumberland. It began in 547, ended 827. Its first Christian king was Edwin, in 617.

5. The kingdom of Mercia contained the counties of Huntingdon, Rutland, Lincoln, Northampton, Leicester, Derby, Nottingham, Oxford, Chester, Salop, Gloucester, Worcester, Stafford, Warwick, Buckingham, Bedford, and Hertford. It

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began in 582, ended 827. Its first Christian king was Peada, in 656.

6. The kingdom of East Angles contained the counties of Suffolk, Norfolk, Cambridge, and the Isle of Ely. It began 575, ended 792. Its first Christian king was Redwald, in 599.

7. The kingdom of West Saxons contained Cornwall, Devon, Dorset, Somerset, Wilts, Hants, and Berks. It began 519, ended 828. Its first Christian king was Kingillis, in 611.

These kingdoms were subject to one monarch, styled king of the English nation, he giving the law to the others. There were 19 in succession of these kings, from Hengist, in 454, to Egbert, in 800. Egbert was crowned sole monarch, at Winchester, in 823. In 827 he ordered the south of our island to be called England. He died in 837. The crown descended with little deviation till 1017, and indeed to Edward the Confessor, crowned at Winchester in 1042, who really was not the next heir, because Edmond II. had a son living, an outlaw. On Edward's decease, Harold II. usurped the throne, though the right remained in Atheling, son of the outlaw. Now William (the Conqueror), Duke of Normandy, claimed a right, from a grant of Edward the Confessor, and secured the crown. From him it descended to his second and third sons, William II. and Henry I., succeeded by Stephen, grandson of William I., his elder brother waiving the claim, and Maud, daughter of Henry I. and grand-daughter of the outlaw, being excluded. Maud's son, Henry II., as heir to William I., succeeded Stephen, though the proper heirs in the Saxon line were the sons of Malcolm, King of Scotland, by Margaret, daughter of the outlaw. But Henry I. having married the daughter of Atheling—whose issue Maud was—her son, Henry II., in some degree restored the Saxon line. From Henry II., the crown descended to his son, Richard I., on whose death it was seized by his brother John, in exclusion of the heir, Arthur. On the death of Arthur and his sister Eleanor, without issue, the crown rightfully came to John's son, Henry III., and from him in an hereditary line of six generations to Richard II., who resigned the crown, which resulted to the issue of his grandfather, Edward III., and should then have fallen on the posterity of the *first* son of Edward III.; but Henry, who descended from the third son of Edward III., usurped it, under the title of Henry IV. Henry IV. was regularly succeeded by his son and grandson—Henry V. and VI. Under the last reign, the family (the house of York) descended from the first son of Edward III. on the mother's side, began to claim their dormant right, and Parliament established it in Edward IV., and his eldest son, Edward V., who was deposed by his father's brother Richard III. During this reign Henry VII., a descendant of the House of Lancaster, assumed the throne; and he marrying the daughter of Edward IV., heiress of William the Conqueror, thus united the Houses of York and Lancaster, in the person of Henry VIII., their son, who transmitted the crown to his three children—Edward VI., Mary, and Elizabeth. On the death of Elizabeth succeeded James VI., king of Scotland, our James I., the lineal descendant of Margaret, daughter of Henry VII.; and in James were united the different competitors since William I., and also the right of the Saxon monarch—for he was the direct lineal heir of the Malcolm who married the granddaughter of Edmond II. From James I. the crown descended to his second son, Charles I., after whom the succession was interrupted by Oliver Cromwell and his son Richard, but restored in 1660, in Charles II., eldest son of Charles I. He dying without issue, it passed to his brother, James the II., whom Parliament excluded, and called in, in 1688, William III., Prince of Orange, whose wife, Mary, was eldest daughter of James II. On the deathof William III., Anne, second daughter of James II., reigned; and she

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leaving no issue, the crown was settled on the Princess Sophia of Hanover, granddaughter of James I., and her heirs—being Protestants; but, she dying before Anne, her son (George I.) succeeded to the crown in 1714; then his eldest son, George II., in 1727; then George III., grandson of George II., in 1760. Next came, in 1820, George IV. (eldest son of George III); and after him his brother, William IV., in 1830; from whom the crown descended, in 1837, to his niece, our most gracious lady Victoria, who, merely styled "Queen of Great Britain and Ireland," nevertheless sways the sceptre over nations and tongues, and peoples, in almost every portion of the globe.

W. L.

THE LESSONS OF THE CLOCK.

A CLOCK could not make itself, neither could you: "It is He that hath made us, and not we ourselves." There is design in its construction. The works are not put together anyhow, but every pin, screw, and wheel is put into its appointed place. So also is it in regard to your souls and bodies. There is design in their construction: the eyes to see with, the ears to hear with, the nose to smell with, the tongue to talk with, the feet to walk with, the hands to handle with, and the mind to learn with. Well might the Psalmist, while considering the wonderful formation of the body, say "I am fearfully and wonderfully made."

God made man upright. Before Adam sinned, he was as a beautiful clock, which is in first-rate order, and keeps proper time. If you were to throw into the works of a good clock mire and clay, you would stop its going, and injure the works. Thus it was with man: the enemy threw the mire and dirt of sin into his heart, and thus stopped it from going rightly. A clock that has got its works out of order, can't set them right again. Through sin, all have gone wrongly by going astray, and God only can set the heart and mind rightly going again.

The face of a clock wants cleaning sometimes; and does not yours? When David was brought in before Samuel, "he was ruddy, and withal of a beautiful countenance, and goodly to look to." Would David have looked like this, think you, if his face had not been clean?

The inside works of a clock want cleaning sometimes. So with your hearts. David felt this when he said, "Create in me a clean heart;" "Wash me thoroughly from mine iniquity, and cleanse me from my sin;" and "Cleanse Thou me from secret faults." A clock cannot clean itself; neither can you make clean your hearts within you. God alone can do that. May the Holy Spirit lead each of you to cry, "Wash me and I shall be whiter than snow."

Sometimes the works of a clock need oiling. A short time ago, a friend of mine had a brass clock that did not keep the right time; he took it down, poured some hot water over its works, held it by the fire to dry it, and then oiled it; after which he put it in its place again in proper working condition. The Lord puts His people through a similar process. He takes them to pieces, pours clean water upon them, warms their hearts with His love, making them to burn, anoints them with the oil of joy—"the unction of the Holy One"—and in this way sets their thoughts, desires, and affections going upward, onward, and forward, "looking unto Jesus."

The hands of a clock sometimes go wrongly; and don't yours? Look at those two children sitting with their dear mother at the breakfast-table: a beggar knocks at the door: mother gets up to answer it; and, while her back is turned, one of the children picks the bread and butter, the other takes the sugar out of the basin; and in this way their little hands go wrong. See that fine shop: the master is present, with two lads attending to business. After awhile he goes away, leaving the shop in care of these boys. In his absence

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they open the till, take out their master's money, and thus their hands go wrongly; and, if they are found out, it may be they will be sent to prison, and lose their situations and characters. Oh, how many have ruined themselves in this way! When the hands of a clock go wrongly it shews that something inside is out of order; and when your hands go wrongly, it shows that there is something in you that is out of order.

The inside works of a clock are hidden, so are your souls—the most valuable part—hidden also. A Christian's life, also, "is hid with Christ in God."

Some clocks have weights, which are helps to their going properly. Look at that boy—what weights he carries! He keeps bad company and bad hours, disobeys his parents, is fond of gambling, and reads bad books. These are his weights; and they are not helps, but hindrances, to his progress in the right direction.

A good clock does its work a little at a time, and, when in good condition, never goes faster at one time than at another—going just the same in the dark cold night as in the bright clear day. How different with some young persons, who, when told to do what is right, move *so slowly*; but when about to do what is wrong "their feet *run* to do evil." Don't you think that many a young person has soon wore out a strong pair of shoes in running to do evil? Aye, and that is not the worst of it.

Sometimes a bad clock won't go at all, and all the beating in the world would not do it any good, but harm. How gently the clockmaker handles and oils the works of that clock that will not go! Young persons that are not going on as they should, require to be dealt with kindly, gently, and firmly. A gentle word will often take more effect, and do them more good than beating them with a strong stick.

A clock never objects being put in the place where its owner sees fit—even if it were in the dark coalhole; but what objections do young persons often make to the requests of their parents and teachers!

Some clocks have pretty-looking faces and cases, and yet their inside works may not be in such a good condition as a plain and neat-looking one. Young people who have pretty faces and fine clothing may not have such a good state of things within them as the poor boy or girl with a clean face and plain attire; therefore it is not always wise to judge by outward appearances.

A bad clock will often deceive people by striking the wrong hour. Bad children sometimes deceive their parents, and each other, by either saying more than is true, or less than is true.

Although a clock may be frequently noticed and praised, yet it never gets proud. How different with some children, who, when they are praised for having such pretty hair, and nice voices, &c., feel so proud!

A clock does not speak very often—some once in a quarter of an hour, others once in an hour; but, whenever it does speak, it conveys some useful imformation. How unlike some children, whose tongues keep going, and yet no one can learn anything from what they say! Would it not be difficult for such talkative children to give their tongues a holiday? It would indeed, but their doing so would give relief to many.

Only one child has ever lived who may be compared to a clock which has no fault in it, and who was that think you? Why, the holy Child Jesus. May the Holy Spirit be pleased to teach you the knowledge of the Saviour, and enable you, in all you think, and say, and do, to imitate His example. So prays your friend,

Dursley. F. F.

WONDERS OF THE POST OFFICE.

In connexion with the General Post Office in St. Martin's-le-Grand there are at the present time 11,316 auxiliary offices. Of these 808 are

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called "Head Offices," and 10,508 "Sub-Offices," including what are officially called "Road Letter-boxes," but popularly known as "Pillar Boxes." Of the 530 towns in England and Wales having head offices, 331 in addition to a night mail in each direction, and 444 a day mail from London, 40 of these towns receive, and 57 of them dispatch, three bags to London daily. Five receive and twelve dispatch four London bags daily; and three receive and five dispatch five such bags daily. Mails are now conveyed within the United Kingdom by railways, mail-coaches, mail-carts, steam-packets, boats, and foot messengers, nearly 160,000 miles per day; the average charge per mile by rail being 6¾d., and the cost by mail-coaches, omnibuses, and mail-carts, 2¼d.; by foot passengers, 1½d.; and by packets and boats between different places in the United Kingdom, 4½d. per mile. The total number of letters delivered in the United Kingdom during last year was 605,471,000; and of book packets, 41,814,000, with chargeable newspapers, *i.e.*, those newspapers not bearing the impressed stamp. The number of newspapers delivered bearing the "impressed stamp" was 45,047,000. The "net revenue," namely, the difference between the adjusted gross revenue and the expenditure, was £1,236,941; but if the whole cost of the packet service be placed to the debit of the Post Office (namely, £989,580), the true net balance paid into the Treasury would stand as £742,681, and which, in reality, thus found its way into the money-till of Her Most Gracious Majesty's Chancellor of the Exchequer.

This vast establishment, the work in connexion with which is literally ceaseless, is under the control and management of 25,380 officers thus designated: one Postmaster-General, one Secretary, two Assistant Secretaries, and one Secretary for Scotland, and another for Ireland; other superior officers and heads of departments, 20; 14 surveyors, 11,302 postmasters, 1,637 clerks, 168 mail-guards and porters, 12,131 letter-carriers and messengers, 7 marine-mail officers, 22 post-masters, clerks, and letter-carriers in the colonies, and 73 agents in foreign countries for collection of postage; making the grand total of officers 25,380. Nearly £30,000 per annum is paid by the department for the manufacture of postage labels alone. 8,114,050 statute miles at sea are annually traversed by the packets, the payment for which service amounts to upwards of six shillings (6s. 4d.) per mile. 580,000 registered letters were posted last year; and on the 14th of February, the day for the "love billets" of St. Valentine, not less than 430,000 of these generally harmless missives passed through the London offices alone—a number hitherto unprecedented in the history of this valuable branch of the public service, the General Post Office.

THE DIVINE ESTIMATE.

We make the following extract from the "Still Hour," a book which every Christian man and woman ought to read.

"Oh! God's thoughts are not as our thoughts. Dear as our happiness is to Him, there is another thing within us which is more precious in His sight. It is of far less consequence, in any Divine estimate of things, how much a man suffers, than—*what* the man is."

A COMPOSED MIND.

The more sedate and composed our spirits are, the better prepared they are for Divine discoveries. Let all tumultuous thoughts and passions be kept under, and everything be quiet and serene in the soul, and then we are fit to hear from God. All must be silent when He speaks.

Mathew Henry.

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The Magazines.

EDITORIAL RESIGNATION.

THE time has now come for announcing an event which, however insignificant in itself, will not be wholly without interest to the kind and generous readers of the Magazines.

Having made up my mind to the propriety of abridging my Editorial labours, after entering my seventieth year, on the 12th of January last, I addressed to the Managing Committee of the *Christian Witness* and the *Christian's Penny Magazine* a letter surrendering the Editorship, of which the following is the material portion:—

"Tabernacle House, Finsbury,
January 12, 1864.

"GENTLEMEN,—It may be of service in making your future "arrangements, if I thus early notify my respectful desire, at the "close of this year, to withdraw from the conduct of the Magazines, "This purpose does not proceed from weariness in a work which "has been the pride and joy of the best part of my matured exis- "tence; nor is it the result of infirmity, for I am not conscious of "any intellectual decay . . . . . Instrumentally their originator, "and conductor through a long and eventful period, I have "nourished and cherished them with parental affection. In "harmony with the views of the Union, I have steadily and "strenuously toiled to render them useful to the millions. It would "have been easy for me to cram them with erudition, to load them "with speculation, and to tinge them with the hues of imagination, "but it could only have been done at the expense of the myriads "for whom they had been originally created. . . . . .

"I purpose, if spared, with your permission and approval, to "surrender the high trust with which I have been so long honoured, "at the close of 1864, when I shall have entered on my Seventieth "Year. In this course I follow great examples. The French "Government have just adopted a resolution, that all Government "functionaries and servants whatsoever, whether at home or "abroad, shall be relieved of their duties on the expiry of their "seventieth year.

"Permit me, then, Gentlemen, to say in the prospect that, at "the close of my course, which will then complete the Twenty-

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" first Year of my official labours, I shall look back with chastened " and devout, but high, satisfaction, to the path I have trod.

" I feel that I derived the highest honour from the appointment " by the Congregational Union at Leeds, on the motion of John " Angell James, seconded by Robert Vaughan, men whose " approval, bearing the impress of the Assembly, is fame enough " for me. But the honour has been equalled by the pleasure. " Throughout the entire period, my treatment by the Committee, " under its various modifications up to the present moment, has " been most considerate, most generous, and most handsome. " Convinced of my general integrity and good intentions, they " have so borne with the imperfections they observed, as in no " instance to utter one word of complaint, or to offer one word " of counsel. The successive secretaries, too, Wells and Smith, ' have, without a single deviation, acted towards me with a " delicacy, a generosity, and an honour that could not be exceeded, " and which have endeared to me both the dead and the living, to " an extent which I cannot adequately express. They have been " more than associates, more than friends — they have been " brothers, true and faithful, ever acting a brother's part! The " former is beyond the voice of grateful acknowledgment, but to " the latter I tender thanks, fervent and affectionate, for kind " words and generous deeds, manly sympathy and vigorous " support, in all my humble endeavours for the public good.

" Gentlemen, pardon my prolixity: my heart is full: but I now " conclude. These lines will prepare me for the bitter hour, " constantly advancing, when I shall be required to bid farewell, " a long farewell, both to the publications and to you! That the " God of glory may bless you, one and all, may fill my place " with one incomparably worthier than myself of your service, and " that the Magazines may live and prosper through many gene- " rations, imparting timely help to holy men, whose work is done, " and whose strength is gone, while their necessities sadly " continue and hourly increase, and, at the same time, diffuse light " and gladness through innumerable dwellings, and further the " highest interests of the 'kingdom which cannot be moved,' is " the fervent prayer of, your old, faithful, much obliged, and " most grateful friend and servant,

"JOHN CAMPBELL."

I deferred the announcement of this fact till I should be in a position to publish the names of my successors; and, this point

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having been recently settled, I have now the happiness o intimating that, while the Magazines are to be separated in the Editorship, the *Christian Witness* is committed to the hands of the Rev. John Kennedy, M.A., of Stepney, London, and the *Christian's Penny Magazine* to those of the Rev. Frederick S. Williams, o the Congregational Institute, Nottingham.

Personal Religion.

THE WITNESS OF THE SPIRIT.

"The Spirit itself beareth witness with our spirit, that we are the children of God."—Rom. viii. 16.

MANY and glorious are the things which, in this chapter are spoken of, the privileges and the blessings appertaining unto them that are taken into covenant with God. In the first place there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Let them only give themselves up to the influence of that sanctifying might which ever dwelleth with the Church of God, and the curse which fell upon the world, on the disobedience of man, is disarmed of its deadly power. The law of God may, thenceforth, serve them for a monitor, and for a guide, and perchance for a rebuker; but it shall never prevail against them unto death, or speak to them of despair and condemnation. Again, if the spirit of him that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by spirit that dwelleth in you. So that, henceforth, this earthly frame shall no longer be the slave of sin, and the instrument of corruption, but it shall be as a vessel of honour, in which is laid up the treasure of innocence and holiness; or rather, as a sanctuary, in which is kindled the flame of eternal life. And, that these high promises may not render an uncertain sound in our ears, we are further told that as many as are thus led by the Spirit of God, they are the sons of God. They no longer appear before God in the fearful spirit which makes a bond-slave tremble beneath the eye of his master; but in the spirit of adoption, whereby they have been engrafted into the family of Him who is Father of all mercy. But this is not all: precious and unspeakable as our privileges are, they cannot be, at all times, present to the mind with equal power. There will be seasons of darkness and dejection, of weakness and fear, and there will be seasons, too, when the flesh seems to be recovering its dominion, and when the law seems to be recovering its power of condemnation; seasons, when the world around us looks beautiful and

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glorious, and when its vanities array themselves in dignity and brightness; and when the heavenly promises, and the joy of communion with God, show dim and shadowy before our eyes; seasons, in short, there will be, when the Christian is in heaviness through manifold temptations, and is prompted to exclaim, in bitterness of soul—"Is the arm of the Lord shortened, or hath He forgotten to be gracious, and is His mercy clean gone for ever?" And in seasons such as these—when the conscience is afflicted, and faith is well-nigh beaten down, and the passions, it may be, making, once more, a desperate struggle for the mastery—whither is the weary man to fly for consolation and support? Is he to abandom his hope, as if it were a visionary thing? Is the sense of his own frailty and unworthiness to quench all belief that he is indeed among the children of God? Not so, if there be truth in the Scriptures which God hath given for his learning. There is at all times a witness within him; a witness whose gracious office is to renew his fainting strength; a witness to whom his own spirit may confidently appeal, and who will answer that appeal with gracious assurances that he is faithful and promised. For even thus saith the Apostle—"The Spirit of God witnesseth with our spirits, that we are the sons of God." If this, then, be so; if there is one constantly present with us, to remind us that we are the sons of God, most needful is it that we give dùe heed to understand the nature and the value of that blessed testimony. And this is the more needful, because the time has been, and even now is, when this promise of the witness of the Spirit has been made to minister, sometimes to high-mindedness, and sometimes to despondency; and so, hath given occasion to the enemies of God to utter the words of scorn and blasphemy; and to pour contempt both upon the hopes and fears of them that are working out their own salvation with fear and trembling. In the first place, therefore, it is fit that we consider in what manner the Spirit of God beareth witness that we are the children of God; and secondly, what is the degree of hope or of persuasion which this witness usually worketh in the spirits of the faithful. As to the first of these points—of one thing we may be perfectly assured, that this testimony of the spirit is not pronounced, as it were, by a sort of oracle within us. There is no secret voice, or mysterious whispering, to tell us that we are the children of the Most High; nothing which audibly and expressly saith unto us—'Son, be of good cheer; thy sins are forgiven; the Lord hath put away thy sin.' The voice of the Spirit has no resemblance to that which has been often murmured in the ear of superstition or fanaticism. And unspeakably great is the peril of them who look for such communication from the world of spirits. For, if they look for it, and find it not, they are straightway driven into heaviness and dejection, and the soul is sorrowful almost unto death. And if, on the other hand, they can work themselves into the belief that such heavenly visitations are vouch-

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safed unto their souls, what follows this imagining, but an unwonted elation of heart, which, at last, may rise into a persuasion that their names are indelibly enrolled upon the book of life? And hence it is, that multitudes who have been walking after the flesh, have nevertheless walked confidently and boastfully, as if they heard the testimony of the Spirit expressly declaring unto them that they were numbered, beyond recall, among the children of God. But how, then, it may be asked, are we to discern between the voice of the Spirit and the voice of the father of lies? How are we to be safe from the delusion by which so many have made shipwreck of their virtue? Even by taking heed to the sure word of the promise. The Spirit, it is true, beareth witness that we are the children of God, but then He beareth not this witness alone; He beareth witness together with our spirit. If, therefore, our spirit be silent; if there is nothing in our hearts or consciences which bespeaketh of the peace which passeth understanding; nothing which tells of a conformity with the perfect will of God; nothing which indicates a hungering and thirsting after righteousness;—if this be so, we may be well assured that the Spirit of God will likewise be silent within us; and that the voice which seems to issue forth from Him, is no other than the voice of a lying spirit, which speaketh of peace, when there is no peace. And if it should be asked, What then is to be our comfort in the hours of bitter temptation, and spiritual dejection? How are we to expect that the Spirit of God should witness our adoption into the family of God, in those moments when we are pressed beyond measure, and almost above strength, and when the powers of this world seem on the point to prevail against the powers of the world to come? If this be asked, I say that the answer is plain before our face. The faintest cry which is heard out of the depths of that dejection; the mournful sigh, the broken prayer, the secret and almost stifled aspiration after better things;—all these are breathings which go up to heaven from the heart of the child of God. These therefore, are the testimonies of his own spirit, by which it witnesseth his adoption. And whenever these are uttered, then likewise cometh the testimony of the Holy Spirit himself. Then shall we find that—although our voice may be almost powerless, and our thonghts well nigh without form and void—yet is the spirit within us to brood over the confusion, and to give it life. Our groanings, it is true, may find no utterance in speech, and yet may, we be conscious that they are mounting towards the mercy-seat with a power which is not given to the tongue of men and angels. And thus it is that the Comforter intercedeth for us, and helpeth our infirmities. And thus it is that He is often present with us, even in the darkest season of disquiet, to confirm the faltering testimony of our own hearts, and to bear witness that we are in very truth, the sons of God. But (to come to the more usual workings and suggestions of the Comforter) it is not merely in the seasons of sorrow and dejection—it

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is not merely when the Spirit interposeth for us, and raiseth our feeble moanings into unutterable appeals to the throne of grace—it is not in these seasons only, that He beareth witness on our behalf. There is yet another way in which His testimony is given. There is yet another manifestation of Himself, in which it is the more ordinary lot of Christian men to put their trust. The times of heaviness and darkness may, with some, be comparatively few and far between. And the testimony of the Spirit would be but a fitful and unsteady comfort if His voice were never heard but in the moments when fear and trouble are upon us. Day by day, and hour by hour, it is expedient and desirable for us to know, of a surety, whether or not we are walking in the spirit of adoption or the spirit of bondage. The Christian can never walk in comfort or in safety unless he can realise unto his own heart the blessings and the privileges which belong to him as a member of the family of God. And how is he to do this but by searching his own heart? It is in the heart of man that the operations of the sanctifying power are carried on. It is there, if anywhere, that we are to look for the evidence that he is present with us. And this evidence is surely written in no doubtful character, for the fruits of the Spirit are these—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. And who can be at a loss to know whether or not these are the habital inmates of his own soul? Touching this matter, his own conscience will surely bear him witness; and this in language which can scarcely be mistaken by simplicity itself. Here, then, is one of the testimonies whereof the Apostle speaks. And if this testimony be given in his favour, the man may have good hope, at least, that the title of a child of God is something more to him than a mere empty name. But this is not the whole of the matter, the conscience itself is, after all, an oracle, which, though in general it speaks plainly to us does not always speak infallibly. It is true that the conscience of the lamp of God is within us. But the light of it lost much of its original steadiness and brightness, when darkness came into the world together with the disobedience of man. And hence it comes to pass that we hear so many of the sons of men perpetually appealing, with unmoved countenance, to the testimony of the conscience; while all the world besides can see that their souls are still in the bonds of iniquity, and it may be, too, in the very gall of bitterness. And this it is which causeth the Christian to fear and tremble, even when he is dwelling on the hope which supports and animates him, in working out his own salvation. His own heart, perhaps, may speak to him of peace and safety.

THE NEEDY REMEMBERED.

"The needy shall not alway be forgotten."—Psa. ix. 18.

On a Saturday night, some time since, a poor man went into a bookseller's shop in Holborn. "I come," said he, "to ask what may seem very unreasonable. I am very poor,

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I cannot buy a Bible, nor can I leave the value of one. Will you trust my honesty, and lend me one till Monday morning?—I will return it faithfully." The bookseller consented; and at the appointed time it was returned, with many expressions of gratitude. He afterwards came regularly for it, and as regularly returned it. A person who heard of the circumstance, desired the bookseller to give him a Bible, and place it to his account. When he returned to ask the indulgence, and found that he had a Bible of his own, the poor man was in a transport of joy, imploring many blessings upon the head of his unknown benefactor, declaring it was a treasure he never expected to possess.

Reader, how large a blessing a small pittance may communicate! Whatever is in the power of our hand to do, may it be done immediately and with our might, remembering that in this world only the believer can benefit a fellow-creature.

In heaven there are no sons of need;
There all these duties are no more!

THE GOSPEL TRUMPET.

"The great trumpet shall be blown, and they shall come which were ready to perish.',—Isa. xxvii. 13.

The Gospel of Jesus Christ is a trumpet.—Let it be fitly, fully, and faithfully blown, and it will send forth a certain and a joyful sound. It proclaims the acceptable year of the Lord, and declares that "God was in Christ, reconciling the world to himself, not imputing their trespasses unto them";—that the slave is emancipated, and the forfeited inheritance is bought back again by the all-atoning blood of the Lamb.

And the Gospel Trumpet is great—very great.—Great the wisdom that devised the wondrous plan of human redemption; great the love and power which carried it into effect; great the grace displayed in all its provisions, and great the salvation in which it issues and by which it is consummated, bringing great glory to God, and great and everlasting blessedness to man.

This Great Trumpet must be blown.—This Gospel must be preached "in all the world, and to every creature." For "how shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" for, "faith cometh by hearing, and hearing by the Word of God." Other means are oftentimes blessed to the great end of the soul's conversion and salvation; but the blowing of the trumpet, the preaching of the Gospel of Christ, is the most usual, and the divinely appointed means, never to be superseded by any other, but ever to be diligently, faithfully, and extensively used; and *the effect shall be unspeakably blessed.*

Multitudes at the point of perdition, just "ready to perish," shall hear the joyful sound, and live; they shall become inhabitants and worshippers in the spiritual Jerusalem below, and in the heavenly Jerusalem above. Then,

Blow ye the Trumpet, blow,
The gladly, solemn sound;
Let all the nations know,
To earth's remotest bound:
The year of Jubilee is come,
Return, ye ransom'd sinners, home.

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The Gospel Trumpet hear,
The news of heavenly grace;
Ye needy souls, draw near;
Behold your Saviour's face:
The year of Jubilee is come,'
Return, ye ransom'd sinners, home.

J. M.

THE TRIUMPH OF PIETY.

Some years before the Revolution, a lady, who was a bookseller at Paris, attracted by the reputation of Father Beauregard, an eloquent preacher, went to the church of Notre Dame to hear him. His discourse was particularly levelled against irreligious books; and the lady had cause enough to reproach herself on that scale, having been in the habit of selling many publications which were contrary to good manners and to religion. Interest had blinded her, as it does many in the same line of business; but, penetrated by the sermon, she could no longer dissimulate that impious and licentious books are a dreadful source of poison to the heart; and she was compelled to acknowledge that those who print, or sell, or contribute to circulate them in any way whatever, are so many public poisoners, whom God will one day call to account for the evils they occasion. Impressed with these sentiments, she went to the preacher, and, with tears in her eyes, she said to him, "You have rendered me a great service, by giving me to see how culpable I have been in selling many impious books; and I entreat you to finish the good work you have begun, by taking the trouble to come to my warehouse to examine all the books which are in it, and to put aside all those which may be injurious to morals or religion. Whatever it may cost me, I am determined to make the sacrifice; I had rather be deprived of a part of my property, than consent to lose my soul." Accordingly, Father Beauregard paid her a visit next day, to examine her books. When he had separated the good from the bad, she took the latter, and, in his presence, cast them one after another into a great fire she had taken care to provide. The price of the works thus consumed, amounted, it is said, to about 6,000 livres. She made the sacrifice without regret; and, from that time endeavoured to sell no books but what might tend to counteract the evil done by the others. Perhaps every one will admire this example; but few, we fear, will "go and do likewise."

CHRISTIAN DEVOTION.

God claims man's service, and it is his reasonable duty to pay homage to his Maker. Gratitude belongs to God, and He has a right to the purest affections and best feelings of our soul. God made us and redeemed us, and now calls us by His Spirit, and we should submit to Him, and worship and adore His holy name.

The claim and obligation that the Most High has upon us is imperative—"My son, give Me thy heart: worship God." It is, therefore, the duty of every one to worship the living God, in the Church, around his own hearth-stone, and to pay adoration to Heaven wherever he may roam or rest. That we have the earth to kneel upon, the heavens

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for a canopy, and the God of our fathers to appeal to, in the name of Christ, is the greatest privilege known to man. And he who does not worship the triune God, becomes an idolator and a defaulter to the Divine government, and he will certainly find himself undone for ever. A Christian is the highest style of man, and every devout heart becomes a temple for the Holy Spirit.

Christian devotion implies more than lip-service. It calls forth the tender emotions, the pure sensibilities of the heart. It is the meek confession of sin; the humbling of our spirits before God; and the pouring out of our souls in earnest prayer to the Almighty. Christian devotion profits the whole man. It quickens the moral nerve and inspires the heart with the best of feelings. It rises our thoughts from earth to heaven, where our inheritance is incorruptible, undefiled, and fadeth not away. It corrects and regulates our desires, while we seek for salvation, happiness, and heaven. It ennobles, and quickens our imagination, while we contemptlate redemption's scheme, and the glories of the eternal world. It brightens and strengthens the memory and the doctrines of religion, and the things that make for our peace are not so soon forgotten. It wakes up, rectifies, and animates the dormant conscience, and enables it to perform its proper offices. And Christian devotion developes the powers of our mind, and inspires and animates every property of the soul. The more we think and meditate and pray, the greater will be our moral faculties and religious enjoyment.

The mind may search into the vast volumes of nature and revelation; the soul may run out after God in the morning orisons, and evening vespers, and in the hours of worship in the sanctuary, and we may continue to grow in knowledge and in grace while we live. Our finite minds can never estimate the influence and benefit of Christian devotion in the family circle, and in the great congregation. In our devotions we imitate our blessed Redeemer, who prayed much while on earth, to his Father in heaven.

The greatest, best men of all ages have engaged in worship, and recommended Christian devotion to all the world. And the worst men on earth have omitted prayer and gone on in vice and sin. Without the element of prayer there can be no religion; but the more we pray, the more religion we enjoy, and the happier we are. The good man engages in Christian worship for a few years here below, then God calls him up higher, faith is lost sight, hope in full fruition, and prayer turns to praise.

FORGIVENESS.

A SOLDIER, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried with him." Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said, "There is one thing which has never been done

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with him yet, Sir." "What is that?" was the answer. "Well, Sir," said the sergeant, "he has never been forgiven." "Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected for a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge? "Nothing, Sir," was his reply; "only I am sorry for what I have done." Turning a kind and pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying, "We have resolved to forgive you!" The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust, he thanked his officer and retired—to the old, refractory, incorrigible man? No; he was another man from that day forward.

THE EFFECTS OF ZEAL.

In times of opposition, when against new heresies arising, or old corruptions to be reformed, this cool, impassionate mildness of positive wisdom is not enough to damp and astonish the proud resistance of carnal and false doctrine, then (that I may have leave to soar a while as the poets use) Zeal, whose substance is ethereal, arming in complete diamond, ascends his fiery chariot, drawn by two blazing meteors figured-like beasts, but of a higher breed than any the zodiac yields, resembling those four which Ezekiel and St. John saw—the one visaged like a lion, to express power, high authority, and indignation, the other of man, to cast derision and scorn upon perverse and fraudulent seducers,—with them the invincible warrior, Zeal, shaking loosely the slack reins, drives over the heads of scarlet prelates and such as are insolent to maintain traditions, bruising their stiff necks under his flaming wheels. Thus did the true prophets combat with the false; thus Christ himself, the fountain of meekness, found acrimony enough to be still galling and vexing the Prelatic Pharisees. But ye will say, these had immediate warrant from God to be thus bitter; and I say, so much the plainer is it found that there may be a sanctified bitterness against the enemies of the truth.—*Milton.*

"HIS BLOOD."

No minister of the present age presses home to the conscience and the heart the essential truths of Christianity with more directness and power than Krummacher. Read the following, on the BLOOD OF CHRIST:—

What avails the blood of Christ? It avails, what mountains of good works, heaped up by us—what columns of the incense of prayer, curling up from our lips towards heaven and what streams of tears of penitence gushing from our eyelids, never could avail. "The blood of Jesus Christ, His Son, cleanseth us from all sin." "Help us to cleanse ourselves, perhaps?" No, cleanseth us. "Furnishes the *motive* and the *obligation* for us to cleanse ourselves?" No, it *cleanseth* us. "Cleanseth us from the *desire* to sin?" No, cleanseth

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us from *sin* itself. "Cleanseth us from the sin of *inactivity* in the work of personal improvement?" No, from *all* sin. "But did you say the *blood* does this?" Yes, the blood. "The *doctrine* of Christ you must mean?" No, His *blood*. "His *example* it is?" No, *His blood, His blood*. O, what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly in language than the entire Word of God declares that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that "the blood of our Lord Jesus Christ cleanseth us from all sin."

THOUGHTS BY THE WAY—THE STONES ON THE ROAD.

A PART of the road was rough, for it had just been coated with a thick layer of coarse stones. Along came a van, heavily laden, and drawn by one horse only. Upon the smooth road he was equal to his load, but the rough stones soon brought him to a stand-still. Whipping and shouting were all to no purpose. The poor animal seemed to have the will, but positively had not the power, to drag his burden off the stones. Presently a carter came along, and, with that good feeling which is so commonly shown in such cases, he attached a rope to the shaft of the van, and then fastened it to the tail of his own cart, and, at a given signal, both his horse and the van-horse tried to move forward; but still the van was stationary. There was no getting it to start. Glancing at the wheels, a bystander saw that by this time they were sunk some three or four inches in the stones. Suggesting that those directly in front of them should be removed, and setting the example by clearing away several of them with his walking-stick, the signal was again given to go a-head; and the wheels now getting a start, the load was readily drawn off the stones, and proceeded without further interruption.

Jonathan walked on, and thought within himself, "Here's another street lesson or two."

1. Don't attempt too much, for you may not always find a smooth road. If this man had taken his load at twice instead of once, he would not have lost time upon the stones: so it is better to do the little well, than undertake the much and leave it half-done.

2. Prepare for difficulties. If the van-man had not had an extra rope, the carman could not have helped him. What folly it would be to cross the water without an extra garment, or to set out on a long walk in cloudy weather without an umbrella. So, reader, in thy daily pilgrimage, expect, and be prepared for trial. To be forewarned is to be forearmed.

3. Don't forget to clear away the stones. All the fretting and fuming—the straining and shouting—will be to no purpose, while the stones clog the wheels. Fussy folk make treble work. They put the blame upon others (like the carman did upon the horse, as he flogged him,

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and said he could draw double the load if he chose), whereas, a little foresight, and a little painstaking of their own, would make matters go on as smoothly as possible.

4. The value of a good start. When once the van was set going, even the rough stones could not stop it; so is it commonly with the youth —the man—that looks up to God, and, in His strength, seeks to make a fair start, to begin well, to enter upon the pathway with a fixed and steady purpose. Aim is half accomplishment; whereas, (as saith the Scripture), "a double-minded man is unstable in all his ways," in more respects than one.

5. Little kindnesses often prove great helps. Suppose the carter had not helped the carman, night (which was fast approaching) would have presently set in; and how awkard the position, both for himself and others—in the centre of the common roadway, and by the side of a deep canal! Reader, if on the look-out to render little kindnesses, you will soon find the opportunity.

6. The worth of a word, when timely spoken. Suppose the suggestion of the clearing away of the stones had not been given, in vain would even the two horses have striven to draw the load. Hence, those who look on may often give good counsel even by a word.

7. Life's journey may be rough, but an Omnipotent hand can in a moment clear away the stones and smooth the roadway.

WHAT IS GOD?

In the year 1649, by direction of the Parliament of England, a number of learned and godly divines from all parts of that kingdom and Scotland, met in Westminster to frame a Confession of their Faith, according to the Scriptures, for the instruction of the people. The result of their long and patient deliberation was the Westminster Confession of Faith and Catechisms, which were adopted by the Church of Scotland, and are still used and beloved by all Presbyterians.

It is said that when in the course of their work they came to consider the question, "What is God?" no one was prepared to offer a definition, all being sensible of the great importance and solemnity of the subject. It was then proposed to seek aid from God himself, and that all should unite while the youngest member prayed. This was the Rev. George Gillespie, from Scotland. He began thus: "O God, Thou art Infinite, Eternal, and Unchangeable in Thy being, wisdom, power, holiness, justice, goodness, and truth." When he had finished, one of the members, who recalled the introduction of his prayer, said that God had already answered their request; and, at his suggestion, the answer which now stands in the Shorter Catechism was adopted.

Thus we see how God often answers the prayer of His people, fulfilling His promise that He will answer them even while they are calling upon Him. The definition of God given in the Catechism has often been admired by those who knew not the circumstances of its origin. How much more deeply affected would they have been had

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they been told that it was an answer to prayer!

GEMS FROM JOHN MASON.

BORN 1630, DIED 1694.

1. It is not talking, but walking with God that gives a man the denomination of a Christian.

2. The gate which leads to life is a straight gate, therefore we should fear; it is an open gate, therefore we should hope.

3. God repented that He made man, but never repented that He redeemed man.

4. Nothing grieves Christ more than to have His love slighted; nothing pleaseth Him more than to have it accepted.

5. If believers are condemned by the world let them remember that they shall not be condemned *with* the world. Sin may live in a believer, but a believer cannot live in sin. It may lose its dominion, though not leave its habitation.

6. A child of God had rather ten thousand times suffer for Christ, than that Christ should suffer by Him.

7. Reliance is the essence of faith, Christ is the object, the Word is the food, and obedience is the proof; so that true faith is a depending upon Christ for salvation in a way of obedience as He is offered in the Word.

8. God will either keep His saints from temptations by His preventing mercy, or in temptations by His supporting mercy, or find a way of escape by His delivering mercy.

9. As Christ came out of His Father's bosom, so the promises came out of Christ's side.

10. Prayer doth not consist in gifted expressions and a volubility of speech, but in a brokenness of heart.

11. They are the safest who are most in their closets; who pray, not to be seen of men, but to be heard of God.

12. Inherent righteousness is the evidence of our salvation; imputed righteousness the foundation of it.

13. Let no day pass without a review of God's carriage toward you, and of yours toward Him: of mercies and afflictions—of duties and your frame of heart in them—of your sins and inclinations to sin. And let God have the glory of what is good.

14. God doth sometimes on purpose show us the creatures' emptiness, that we may go to His fulness. He makes us to see the creatures to be broken cisterns, that we may know Him to be the fountain.

MOURNING FOR THE DEAD.—"And you must not put on mourning."

"Oh, mother!" and Maddie lifted her head with a beseeching glance.

"No, dear, I forbid it; I would have you think of me in another way than that suggested by gloomy colours. Wear white as often as you please; let that be your mourning garb, or rather let it be an emblem of my happiness, and the purity of heaven. Think of me as being arrayed in the shining white of heaven, not as mere dust, senseless and soulless in the tomb. In the midst of music, of flowers, of every innocent enjoyment, keep my memory fresh, for there is music in heaven: immortal gardens bloom there, and its delights it hath not entered into the heart of man to conceive."

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The Counsel Chamber.

THE FEAR OF GOD THE BEGINNING OF WISDOM.

ONCE on a time lived a powerful king, who reigned over a large and fertile country. He had crowns of gold and pearls, and sceptres of ivory and precious stones. His treasury was full of the costly things of the earth; tens of thousands of armed men were ready to obey his bidding, and his dominions extended from sea to sea. But without God's blessing, worldly possessions are but an increase of care, and as this mighty monarch feared not God, he was dissatisfied and unhappy.

In the dominion of the king lived a certain dervise, famed for abstinence, sanctity, wisdom and piety; and the king, willing to profit by the instructions of the holy man, paid him a visit. He found him clothed in sackcloth, living in a cave, surrounded with high rocks, on the borders of a wilderness.

"Holy man," said the king, "I come to learn how I may be happy." Without giving any reply, the dervise led the king through the rugged pathways of the place until he brought him in front of a high rock, near the top of which an eagle had built her eyrie. "Why has the eagle builded her nest yonder?" said the dervise. "Doubtless," replied the king, "that it may be out of the way of danger." "Then imitate the bird," said the dervise; "build thy throne in heaven, and thou shalt reign there unmolested and in peace."

Now, the king would have willingly given the dervise a hundred pieces of gold, if he would have accepted them, for this precious piece of advice; and here am I giving it to you for nothing. It may be as useful to you all as it was to the king, for you are all as much interested in being happy as he was. As the eagle built her nest on the rugged rock, build your hope on the "Rock of Ages." As the dervise told the king to erect his throne in heaven, so I will tell you to "seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth." Do this, and you will be above the reach of danger for time and eternity.

DAILY SELF-EXAMINATION.

HAVE I endeavoured to conform myself to the will of God,—and to please Him in all things?

What useful knowledge have I gained?

What good have I done this day,—in my family,—neighbourhood,—or elsewhere?

What moral or religious impressions have I produced on the minds of others?—What useful truths implanted or confirmed?—What good principles exhibited and enforced by my own example?

What evil have I done?—wickedly, imprudently, or negligently?

What duties have I omitted, or carelessly performed?

Have I practised self-control and self-denial?

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Have I gained any ground in subduing those sins "which most easily beset me?"

Have I governed my temper—or have I been too easily provoked?

Have I been contented, cheerful, and thankful?

What mercies have I received, and have I been duly grateful for them?

Have I remembered my solemn vows, and kept my resolutions?

AM I PREPARED FOR DEATH?

USE YOUR TALENTS.

"AND unto one He gave five talents, to another two, and to another one." There are many warm hearts and willing hands in the world, anxious, eager to do good, yet because they have not the ability to do precisely what they see others perform in walks of usefulness, they are often discouraged, and sometimes idle. That each person is gifted with power to be useful in some way, let us illustrate by a story which is a true one.

A young lady was heard to say, "I wish I could do something for my country; I would willingly become a nurse in a hospital, but I have not the physical strength. *What can I do?*" A friend replied, "You can sing." "Yes, I can sing, but what of that?" "Go to one of the hospitals, and sing for the soldiers." The idea pleased her. She accompanied a friend who was long used to such visits, and who introduced her by saying to the patients, "Here is a young lady who has come to sing for you." At the mere announcement, every face was aglow with animation, every eye was riveted upon her with expectant pleasure. She sang a few songs, commencing with the glorious "Star-spangled Banner." As the thrilling notes of that song rang through the apartment, one poor man, who had been given up by the physician as an almost hopeless case, half-raised himself in his cot, leaned his head upon his hand, and drank in every note like so much nectar. The effect was electrical. From that hour he began to amend, and finally recovered.—*Presbyterian.*

Biography.

CHARACTER OF LEIGHTON.

THE character of Leighton is one of the purest to be met with in the annals of the Church. There have been men of greater genius, of intenser purpose, of larger sagacity, but few have ever exhibited such a balance of character, such an equilibrium of Christian virtues. Perhaps the greatest mistake of his life was largely due to an infirmity of judgment, but if so, his judgment was weakened by the excess of charity. He hated bigotry with such intensity that he threw himself into its arms to arrest its blows. He was so indifferent to non-essentials—among which he placed Church-government—that he was willing to accept

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Episcopacy *de facto* and make the most of it for the spread of the Gospel. He paid the penalty of his error in the uncongeniality of his associations, and in the life-long trial to which he was subjected by reason of the incongruity between his spirit and the policy which others sought to impose upon him. His theory of conciliating opposing parties was impracticable with the means and materials at his command. His fondest hopes proved chimerical, and after long years of patient effort and incessant vexation, he was forced to surrender them, a disappointed man.

But in his own age no other distinguished name is tarnished with so few stains. A purer mind, a more generous soul, a loftier purpose than his, it would be difficult to find. No circumstances could change the constancy or devotion of his spirit. The minister of Newbottle, the principle of the University of Edinburgh, the Bishop of Dunblane, and the Archbishop of Glasgow, were all the same man—the same calm, grave, cheerful, self-denying, saintly Robert Leighton. Poverty could not depress, nor dignities elate him. The possessor of the mitre regarded himself still—not as a Lord of the flock—but a shepherd of souls, and went from parish to parish catechizing and preaching. No man cherished a deeper sense of his responsibility. "Were I again," he said in his last retirement, "to be a parish minister, I must follow sinners to their houses, and even to their ale-houses." Liberal almost to profusion, he scorned wealth except for works of beneficence. "Poverty of spirit," in the Scripture sense, he exemplified and commended. "O what," he exclaims, "are the scraps that the great men of this world are scrambling for, compared with that pretension!" In addressing his clergy, he says, "I think I see the beauty o holiness, and am enamoured with it, though I attain it not; and how little soever I attain, would rather live and die in the pursuit of it, than in the pursuit, yea, or in the possession and enjoyment, though unpursued, of all the advantages that this world affords." No one who knew the man would doubt his sincerity.

Leighton might have sat for the portrait of Baxter's "Reformed Pastor," or Cowper's daguerreotype of a man like Paul. Prayer and praise were his delight. He fled from the world's bustle to scenes of hallowed communion, like the weary bird to the covert from the storm, Holy meditation was habitual with him. His whole nature seemed to gravitate to it. Pointing to his books one day, he said to his nephew, "One devout thought is worth them all." The blank leaves of his Bible were covered with extracts from the Fathers. The book of Psalms he called "a bundle of myrrh that ought to lie day and night in the bosom." The sanctity of his life was manifest in his tone, look, and gesture. His nephew, when a little child, struck with his reverential manner, said to his mother—"Uncle does not give thanks like other folks." An impenitent man once remarked, observing him, "If none shall go to heaven but so holy a man as this, what will become of

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me?" and the result was his conversion. Any little incident that occurred, which excited remark, was in his case like a blow struck at a tree laden with ripe fruit,—it brought down a more than golden shower. "It is extremely severe," said his sister, speaking of the weather. "But thou, O God, hast made Summer and Winter," was his devout reply. "You have been to hear a sermon," some one said. "I met a sermon," was his answer; a sermon *de facto*, for I met a corpse; and rightly and profitably are the funeral rites observed when the living lay it to heart."

His freedom from every taint of bigotry was remarkable. He recognized goodness and piety wherever they were found. "I prefer," he was heard to say, "an erroneous honest man to the most orthodox knave in the world. I would rather convince a man that he has a soul to save, and induce him to live up to that belief, than bring him over to any opinion in whatsoever else besides." A friend calling one day found him absent, and learned on inquiry that he had gone to visit a sick Presbyterian minister, on a horse borrowed from a Catholic priest. Presbyterian pertinacity must have been especially trying to him, yet in dealing with it he never lost his temper. He could still respect men who regarded his episcopal robes as the trappings of "the Beast," and who pronounced him a renegade. He did not himself admire the solemn League and Covenant, yet none the less he loved those who did. Although he preferred Episcopal Church government, he was not blind to the faults of the Church at whose altars he served. No Presbyterian inveighing against Amalek, or denouncing Agag, had a keener sense of the incongruity of many things which his colleagues urged, or which prevailed in his own diocese, with the order and purity of the house of God. His charity made him tolerant towards Romanists, and he delighted to discover among them any evidence of genuine devotion. But notwithstanding his favourable opinion of the Jansenists subjected him to suspicion, he was not insensible to the corruptions of that Church "who in their zeal for making proselytes, brought ladders from hell to scale heaven."

THE QUEEN'S CHILDHOOD.

In the second volume of the "Passages of a Working Life," the following reminiscences of the year 1827, while Mr. Knight lived at Brompton, occurs:—"I delighted to walk in Kensington Gardens, sometimes on a holiday afternoon, with my elder girls, more frequently in the early morning, on my way to town. Glancing, in the intervals of my present task of reviving old memories—at the work of a poet who ought to be more widely known, I find these lines:—

Once as I stray'd, a student, happiest then,
What time the summer garniture was on,
Beneath the princely shades of Kensington.
A girl I spied, whose years might number ten,
With full round eyes and fair soft English face.

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In such a season, when the sun was scarcely high enough to have dried up the dews of Kensington's green alleys, as I passed along the broad central walk I saw a group on the lawn before the palace, which to my mind was a vision of exquisite loveliness. The Duchess of Kent and her daughter, whose years then numbered nine, are breakfasting in the open air—a single page attending on them at a respectful distance, the matron looking on with eyes of love, whilst the 'fair soft English face' is bright with smiles. The world of fashion is not yet astir. Clerks and mechanics, passing onward to their occupations, are few; and they exhibit nothing of that vulgar curiosity which I think is more commonly found in the class of the merely rich than in the ranks below them in the world's estimation. What a beautiful characteristic it seemed to me of the training of this royal girl, that she should not have been taught to shrink from the public eye—that she should not have been burdened with a premature conception of her probable high destiny—that she should enjoy the freedom and simplicity of a child's nature—that she should not be restrained when she starts up from the breakfast table, and runs to gather a flower in the adjoining parterre—that her merry laugh should be as fearless as the notes of the thrush in the grove around her. I passed on and blessed her, and I thank God that I have lived to see the golden fruits of such training.

Christian Household.

SAVING FOR OLD AGE.

No one denies that it is wise to make a provision for old age, but we are not all agreed as to the kind of provision it is best to lay in. Certainly, we shall want a little money, for a destitute old man is indeed a sorry sight, and suggests to every one the suspicion that his life has been foolishly, if not wickedly spent. Yes, save money, by all means. But an old man needs that particular kind of strength which young men are most apt to waste. Many a foolish young fellow will throw away on a holiday a certain amount of nervous energy, which he will never feel the want of until he is seventy; and then, how much he will want it! It is curious, but true, that a bottle of champagne at twenty may intensify the rheumatism of three score. It is a fact, that overtasking the eyes at fourteen, may necessitate the aid of spectacles at forty, instead of eighty. We advise our young readers to saving of health for their old age, for the maxim holds good with regard to health as to money—waste not, want not. It is the greatest mistake to suppose that any violation of the laws of health can escape its penalty. Nature forgives no sin, no error. She puts off the offender for fifty years sometimes, but she catches him at last; and inflicts the punishment just when, just where, just how he feels it most. Save up for old age, but save more than money; save health, save honour, save knowledge, save the recollection of good deeds and inno-

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ent pleasures, save pure thoughts, ave friends, save love. Save rich tores of that kind of wealth which time cannot diminish, nor death take away.

OPPOSITES IN RELIGION.

"Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more, as ye see the day approaching."—Paul.	I believe I'll stay at home to-day, as it is rainy, and I don't like to go and spend my time listening to Bro. W., for he can't preach much anyhow.—Fair weather laziness.
"Pray without ceasing, and in everything give thanks, for this is the will of God in Christ Jesus, concerning you."—Paul.	I can't find time to pray, and then I have so many things to attend to, and my mind is so taken up with the business of the day, that I am not prepared to pray.—Worldly-mindedness.
"See that none render evil for evil unto men, but ever follow that which is good, both among yourselves and toward all men."—Paul.	My neighbour has done me so much evil, and has acted so badly, that I will not stand it any longer; I'll make him know that I have rights as well as other men, and I'll make him respect them.—Revenge.
"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Spirit."—Peter.	I do not see what good baptism will do; if the Spirit of God does its work upon the sinner's heart, outward forms and ceremonies are not of any use.—Scepticism.
"Strive to enter in at the strait gate."—Christ.	All will be made holy and happy, and there is no use of striving as there is no danger.—Presumption.
"Contend earnestly for the faith once delivered to the saints."—Jude.	Don't preach doctrinal sermons, or you will offend some people.—Faint-heartedness.
"Withdraw from every brother that walks disorderly, and have no fellowship with the unfruitful works of darkness, but rather reprove them."—Paul.	If we withdraw from Bro. B. he will do us all the injury he can, and I think we had better let him alone.—Trimmer.
"Seek first the kingdom of God and His righteousness."—Christ.	As soon as you get settled in life, it will be easy for you to serve God, but you cannot well do it before.—Satan.
"They that preach the Gospel should live of the Gospel."—Paul.	I think that they should preach for nothing, or at least should follow some other business for their living.—Covetousness.

WHERE RAGS COME FROM.

Two-thirds of the rags imported to this country come from Italy, being collected at Genoa, and Trieste, from the Turks, Greeks, and Syrians, who use vast quantities of cheap cotton cloth, whence they are shipped to this country, their being no home demand to work them up into paper, as there is no free press or free books in Italy. No Protestant country exports rags.

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The Sunday School.

AN INDUSTRIOUS MONARCH.

PETER the Great once passed a whole month at the forges of Muller, during which time, after giving due attention to the affairs of State, which he never neglected, he amused himself with seeing and examining everything in the most minute manner, and even employed himself in the business of a blacksmith. He succeeded so well, that one day before he left the place he forged eighteen pounds of iron, and put his own particular mark on each bar. The noblemen of his suite were employed in blowing the bellows, stirring the fire, and performing the other duties of a blacksmith's assistants. When Peter had finished, he went to the proprietor, praised his manufactory, and asked how much he gave his workmen per pound.

"Three kopecks, or an altina," answered Muller.

"Very well," replied the Czar, "I have then earned eighteen altinas."

Muller brought eighteen ducats, offered them to Peter, and told him that he could not give a workman like his majesty less per pound.

Peter refused the sum, saying: "Keep thy ducats; I have not wrought better than any other man; give me what you would give another; I want to buy a pair of shoes, of which I am in great need."

At the same time he showed him his shoes, which had been once mended, and were again full of holes. Peter accepted the eighteen altinas, and bought himself a pair of new shoes, which he used to show with much pleasure, saying: "These I earned with the sweat of my brow." One of the bars of iron forged by Peter the Great, authenticated by his mark, is still to be seen in Istia in the lodge of Muller. Another similar bar is preserved in the cabinet of curiosities at St. Petersburg.

THE CIGAR SMOKER.

SOME years ago, a lad who was left without father or mother, of good natural abilities, went to a great commercial city, alone and friendless, to get a situation as errand-boy, or otherwise, till he could command a higher position; but this boy got into bad company, and acquired the habit of calling for his "glass occasionally," because he thought it looked manly. He smoked cheap cigars also.

He had a pretty good education, and on looking over the papers, he noticed that a merchant wanted a lad of his age. He called, and made his business known.

"Walk into the office, my lad," said the merchant, "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad, and espied a cigar in his hat. This was enough. "My boy," said he, "I want a smart, honest, faithful lad; but I see that you smoke cigars, and in my experience of many years, I have ever found cigar-smoking in lads to be connected with various other evil habits, and, if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John—this was his name—held down his head, and left the office; and as he walked along the street, a stranger and friendless, the counsel of his poor mother came forcibly to his mind, who, upon her death-bed, called him to her side, and placing her emaciated hand upon his head, said, "Johnny, my boy, I am going to leave you. You well know what disgrace and misery your father brought upon us before his death, and I want you to promise me before I die, that you will never taste one drop of the accursed poison that killed your father. Promise me this,

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and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never drink any spirituous liquors; but he soon forgot his promise. When, however, he was rebuked by the merchant, he remembered what his mother said, and what he had promised her, and he cried aloud, the people gazing at him, whilst some laughed, as they passed along. He went to his lodgings, and, throwing himself upon the bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination, and ere an hour had passed, he made up his mind never to taste another drop of liquor, nor smoke another cigar, as long as he lived. He went straight back to the merchant. Said he, "Sir, you very properly sent me away this morning for habits that I have been guilty of; but, Sir, I have neither father nor mother, and though I have done what I ought not to do, and have not followed the good advice of my poor mother on her death-bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor nor smoke another cigar; and if, Sir, you will only try me, it is all I ask."

The merchant was struck with the decision and energy of the boy, and at once employed him. At the expiration of five years, this lad was partner in the business, and is now worth thousands of pounds. He has faithfully kept his pledge, to which he owes his elevation.

POWER OF PRAYER.

THE Bible account of the power of prayer is the best we have, or can have.

Abraham's servant prays — Rebekah appears.

Jacob prays—the angel is conquered; Esau's revenge is changed to fraternal love.

Joseph prays — he is delivered from the prison of Egypt.

Moses prays—Amalek is discomfited; Israel triumphs.

Joshua prays—the sun stands still; victory is gained.

Hannah prays—the prophet Samuel is born.

David prays—Ahitophel goes out and hangs himself.

Asa prays—Israel gains a glorious victory.

Jehoshaphat prays — God turns away His anger and smiled.

Elijah prays—the little cloud appears; the rain descends upon the earth.

Elisha prays—the waters of the Jordan are divided; a child is restored to life.

Isaiah prays—one hundred and eighty and four thousand Assyrians are dead.

Hezekiah prays—the sun-dial is turned back; his life is prolonged.

Mordecai prays, Haman is hanged; Israel is free.

Nehemiah prays—the king's heart is softened in a minute.

Ezra prays—the walls of Jerusalem begin to rise.

The Church prays—the Holy Ghost is poured out.

The Church prays again—Peter is delivered by an angel.

Paul and Silas pray—the prison shakes; the door opens, every man's bands are loosed.

"AND THEN?

A YOUNG man came to an aged professor of a distinguished continental University, with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was at length fulfilled, his parents having given their consent to his studying the profession of the law. As the University presided over by his friend was a distinguished one, he had repaired to its law school, and was resolved to spare no labour or expense in getting through his studies as quickly and ably as possible. In this strain he continued for some time; and when he paused, the old man, who had been listening to him with great patience and kindness, gently said,

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"Well! and when you have finished your career of study, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage: shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation." "And then?" repeated the holy man. And then!" replied the youth, "why, then there cannot be a question I shall be promoted to some high office in the State, and I shall become rich." "And then?" "And then," pursued the young lawyer, "then I shall live comfortably and honourably in wealth and respect, and look forward to a quiet and happy old age." "And then?" repeated the old man. "And then," said the youth, "and then—and then—and then I shall die." Here his venerable listener lifted up his voice and again asked with solemnity and emphasis, "And *then*?" Whereupon the aspiring student made no answer, but hung down his head, and in silence and thoughtfulness retired. The last "*And then*?" had pierced his heart like a sword—had darted like a flash of lightning into his soul, and he could not dislodge the impression. The result was, the entire change of his mind and course of his life. Abandoning the study of the law, he entered that of divinity, and expended the remainder of his days in the labours of a minister of Christ.

The Letter Box.

MORAL TRAINING OF THE YOUNG.

BY THE REV. WILLIAM REID, EDINBURGH.

To Parents and Guardians.

THOSE who take no interest in little children, are destitute of that sympathetic feeling which is the moving principle in every benevolent enterprise. Mark the inmates of your nurseries, look out on the numerous juvenile disturbers of the public peace that riot in your lanes or around your doors; listen to their laughter, as they gambol on your streets, or play together, like birds among the blossoms, with hearts brimful of joy, moving even the sympathies of the old earth herself, as she sends back their merry peals—the happiest portion of God's creation, because blessed with the dawnings of intelligence unembittered by remorse for the past, and overshadowed by no dark anticipations of the future. What a subject for philosophic study! What a sphere for benevolent action! Who, with a heart that beats in harmony with the spirit of noble enterprise, can look on the spectacle unmoved?

Now, the question is all-important:—Do the character and destiny of those deathless beings in any degree depend on me? To answer the question is easy. To the *extent* to which they *can be effected*, by our conduct and teaching, are we responsible. The degree of our influence always depends on the relation in which we stand to the child, and as the parent stands nearest, so is parental influence most powerful for good or evil. Of this it were easy to afford the most conclusive proof. To trace to their source the springs of action, and the influences which mould character, would just be to go back to the season of earliest recollection. Let any one analyse his own character, and he will find that its prominent features are but the fruits of the seed sown in childhood.

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Potent is the influence of home: ntimate the connexion between nanhood and early years. During he period in which the character is eing formed, the child knows no ingdom but his father's house; the ngels on Jehovah's footstool look ot more submissively to Him that its upon the throne for a law to lirect them, than does the child egard the sentiments and practices hat receive the sanction of fireside pprobation, as the rule to guide im in intercourse with the world. The electric telegraph, when put in peration, does not more certainly peak intelligibly forty miles off, than do the influences which are brought to bear on the infant mind produce their corresponding effects forty years hence. Would you even now see the future warrior? Mark the boy whose countenance glows as the tales of military achievement are recited with approving eloquence. Would you see the future angel of mercy to many a desolate home and cheerless heart? Mark that little girl who even now sympathises with a noble-minded mother's benevolence. And would you look on the future tippler—he that will prefer the society of boon-companions to that of wife and children, and the tap-room table to the domestic hearth? Mark the little fellow who enjoys a puff from his father's pipe, and relishes the sugared little drops from his father's glass.

Now, it is this far-reaching influence, allied with domestic drinking usages, that sends forth from almost every family a drunkard. Trace the evil up to its origin. There is a family party assembled; father, mother, brothers, sisters, friends, and little ones; nothing but the voice of mirth and kindness is heard—the song, the jest, the commingling of social affection. And is there danger here? True, the glass is circulating, but then its contents are little more than *tasted*. Yes, there is danger. Harmless as the enjoyments of these happy ones may seem, the most deadly work is being done; an influence unseen and subtle is wreathing itself like a powerful serpent around the affections of these young hearts, and bringing them under a most degrading bondage. Are children not being there taught that it is safe and fashionable to drink, while an appetite is being originated and cherished which may yet bring a dark cloud over the scene now so bright, and sink to hell those now so fair and promising? When this awful result is realised, parents often console themselves with the thought, that wherever their children contracted the love for liquor, they never receive from them any example, but that of the most moderate indulgence. Never can we forget the saying of a weeping sister. We had called to see a young man, who was recovering from a fit of *delirium tremens*. There he lay, the perfect wreck of what he formerly was; a bankrupt in business, excluded from church fellowship, and forsaken by his young wife and his infant children. As we withdrew from the affecting spectacle, a sister, faithful to him amid all his profligacy, said, "Ah, Sir, but it is a comfort that he never saw drunkenness under his father's roof!" With a sorrowful heart we pondered the saying, "He never saw drunkenness under his father's roof!" How many are deceived with it! To become a drunkard, it is not necessary to see drunkenness. Only allow children to drink, only let them see it used and commended at home, and when they go abroad into society, conforming to its insidious customs, apply the instruction they have received under the parental roof, and between the sanction of home and the mistaken kindness of friends, an appetite may be originated which all the remonstrances of friends and respect for character may not be able to counteract or subdue. The appetite has been secretly gaining strength, and now comes out from its concealment too powerful to be destroyed by those who called it into being. "A tea-spoonful of rum-toddy brought me to this," said a young man a few days before his

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execution; and on being asked to explain himself, continued, "When a child, my father was in the custom of taking me on his knee at dinner-time, and giving me one tea-spoonful out of his glass; by this means the taste for drink was acquired, under the influence of which I committed the crime for which I am now about to suffer." Similar was the saying of a young lady of respectable connections, who died the drunkard's death. "I learned to love it while yet a child," said she to her grandmother; "when mamma retired from the room with friends, I used to drink the drops left in the glasses; then, when the opportunity presented itself, I took the stopper from the decanter, and drank a mouthful, so, while yet a child, I had learned to like it." And it was only the other week, there came under our notice a case, which reveals the secret how that children acquire a taste for the liquor for which they have no natural appetite. Calling upon a friend, he informed us, that four boys in his employment, the eldest of whom was not twelve years of age, had gone the week before to a tap-room kept by a professing Christian woman, and joining their pence together, had shared in a gill of spirits. To satisfy ourselves on the point, we requested that the boys might be brought up. There they stood, like little conscience-stricken criminals. "When did you last taste spirits?" we asked, to introduce the subject. They seemed abashed at the recollection which the question suggested, and the eldest only would undertake to speak. "Last Monday night," said he. "Where did you get it?" "In the house of Mrs.——." "How much did each of you drink?" "Less than a glass." "Who gave it you?" "Mrs.——." "Did she say nothing about your being too young to drink?" "No, she just showed us into a room, and brought in the gill." "And why did you go into such a place? do you like whiskey?" "No," "Why then did you drink it?" Here there was a pause. Not one of the four could adduce a reason for their conduct. But to us it was perfectly plain that they had purchased and drunk the liquor from no love to it, but simply under the impression they were acting under a manly part in going to the place so much frequented by those above them in years

With facts like these before us, we may cease to wonder that there should be in this country a drunkard degrading almost every family. Were there to come up from the desolate dwelling, the prison and the grave those whom strong drink has ruined, and confront their betrayers, would not many a ghastly child confront an equally ghastly father and mother, as he traced his mournful history up to the mistaken kindness of a parent's table? A young lady was lately reckless enough to reach over the table-rock which overhangs the roaring Falls of Niagara, that she might pluck some flowers which grew upon its edge, but as she stooped, she lost her balance, and, dreadful thought! was dashed from that awful height to the abyss below. We almost think we hear her wild death-shriek and feel her giddy whirl. By and by, a father comes to the spot, to gaze on that scene of unrivalled sublimity. The flowers attract the notice of his little child, and she too steps forward. But, quick as thought, the parental hand drags her back, while, with all the eloquence of a father's voice, he tells the fatal story. FATHERS and MOTHERS! thousands of little ones have gone down a more awful gulf. Will you sport on its brink as if danger there were not? Or will the hand that drags back from temporal death furnish the means of more dreadful ruin?

PARENTS! Can you ponder these facts, and feel that your children are safe, while they see you drink? All that we ask of you is, that you leave your little ones as God has made them. Every one of them is born an abstainer. Oh, then, abuse not their unsuspecting confidence by training them to the use of an article that may enfeeble their constitutions and ruin their souls. Have done

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ith your drinking, for the little es are coming. Forbid that they ould learn the insidious art. Let ery tumbler, bottle, and screw sappear. Obliterate from your nguage, if you can, the very terms hich express the system. Let the arful art lie hid in your own soms, and carry it with you to the ave. Or if you will not listen, we ust still interpose. Never were e so proud of our principles, as hen once on a visit to a friend, we ound him seated at the table with me companions, and all giving ken of alcoholic influence, while is infant family romped with tem- rance medals hanging from their ecks. Their minister was an ab- tainer, and he had thrown around he little ones the protection which isguided parents denied them. ay, would children not be safer, in rosecuting the journey of life, were hey fortified against temptation, by he principle of abstinence? Who an doubt it? What parent, then, an deny his child the additional rotection which this principle ould afford? Oh, how you mistake our relation to your little ones! Flowers you think they are, to per- ume your wilderness journey! Yes, nd if cultivated, they will bloom nd diffuse a sweet fragrance for ver; but if neglected, no deserted arden will send forth an influence alf so noxious. Images of beauty o impart to life the spirit of poetry! Ah, in that little one, now so appar- ntly simple, there is a nature that nay yet outrival an angel's grace or devil's malignity. Playthings! If, when gambolling around your hair or nestling in your bosom, they could for a single hour start up in all he fulness of maturely-developed character, would you not grow pale nd tremble before them. Go to yonder prison. Enter its gloomiest nd most securely-guarded cell. Mark that sullen, hardened one, and as you shrink from the being whom seductive world has betrayed, re- collect that that countenance, so scowling, once sent joy to a mother's heart, and that hardened nature was once tender and pliable, and that had a father, as he proudly viewed his boy, and a mother, as she yearned over her first-born child, abandoned the ensnaring art of drinking, and instilled into the opening mind a sense of its dangerous tendencies, this day might have found that desolate home happy, and one unfit for communion with his race, an ornament of society, and the stay of his parents' declining years.

TEACHERS AND GUARDIANS OF YOUTH! You labour, we hope, for a higher reward than mere pecuniary recompense or human eulogium. Would you then, we ask, see your efforts frustrated? Investigation has lately brought to light the most appalling facts. Thousands trained in Sabbath and week-day schools have become the victims of our drinking customs. If, then, you would preserve the good seed you have sown, you must to the extent of your ability destroy every influence which tends to corrupt it. To you, in an especial manner, is committed the training of the immortal mind. It is well that you adorn that intellect with a knowledge adapted to the being that is destined to be the fearless ruler of animated nature and the devout adorer of its great Creator. But mark. An agency is at work, the tendency of which is to counteract your most assiduous endeavours, and frustrate the designs of heaven respecting your most precious charge. The destruction of that agency is within your power. By reversing your practice, your example, which is now promotive of the drinking customs, would be brought to bear upon their destruction, and with the destruction of our drinking customs, there would be removed a snare by which the brightest and the best of our country's hopes have been for centuries beguiled. To take this comprehensive view of your duty and act this judicious part in behalf of the objects of your solicitude, is to impart to your office the dignity of which it is worthy, and render it subservient to the noble ends for which it is designed.

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TEMPERANCE PROMOTERS! If you would turn your labours to the best advantage, make the young more directly the objects of your efforts. Not that we would have you to abandon expostulation with the old, but that while you seek to "CURE," you forget not to "PREVENT." You have seen a range of buildings on fire. In spite of every effort, the flames progressed. What was to be done? Dividing the force of the fire-brigade, one party advances beyond the point at which the flames have reached, and so saturate the building with water, that when they have escaped, panting and enfeebled from the drenching to which the remaining party has subjected them, they cease their destructive career. So, while you continue to ply the old drunkards and their allies the moderationists, with your cold water arguments, forget not to saturate the yet untouched portion of the community, and thus the enemy, when driven from his stronghold, will in vain seek refuge among those who have been forewarned of his insidiousness and fortified against his approach.

ON ALL a solemn responsibility rests with respect to the coming generation. In virtue of an advancing spirit, we are under obligation to leave the world purer and wiser and better than we found it. What right, then, have we to transmit to posterity a system which shall unfailingly be the ruin of millions? Destroy the drinking system, and the world loses nothing but wretchedness and misnamed pleasure; while on the side of gain, piety will have a purer atmosphere in which to flourish, and from the upward and onward tendency of human progression, an incubus will be removed which crushes the noblest aspirings of our nature, and an influence destroyed which blasts its noblest affections.

And say, ye YOUTH, in behalf of whom we plead, will you not awaken to a sense of your high destiny and the legitimate exercise of your noble powers? Oh, that we could fire you with a spirit that would prompt you to trample all that is mean beneath your feet, and rise to the high dignity of identifying yourselves with the great enterprise of human advancement! Yours is the duty of laying your fathers in the grave and guiding the footsteps of the coming age. While inheriting the virtues which the former bequeath, bury with them their errors and their vices, that posterity may possess a purer inheritance, and that yours may be the laurels which are destined for the heroes by whom the conquest of EVIL is achieved.

Miscellaneous.

THE CATACOMBS OF ROME.

BY REV. J. D. BURNS, HAMPSTEAD.

AMIDST the numberless halls and corridors of that stately pile which crowns the low hill of the Vatican (strange contrast to the fisherman's cottage by the Lake of Galilee!) there is one crowded with monuments which at once arrest the eye.—Very different from the matchless paintings and sculptures which fill the neighbouring cabinets, are these rude stones with their uncouth inscriptions. Yet something greater than the genius of Raphael and Michael Angelo is here.—The spirit of the Christian faith, in its earlier and purer days, lives and speaks in these shattered tablets. The simple annals of the Church, in an age of

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persecution and martyrdom, are graven there. They tell of times when those "of whom the world was not worthy" found a home, a sanctuary, and a grave, "in dens and caves of the earth."

The Lapidarian Gallery, as this spacious hall is called, exhibits a series of Pagan funeral inscriptions on the one side, and Christian epitaphs on the other. We have thus, after so many centuries, the primitive Church and its Pagan rival—the oppressed and the oppressor—the martyr and his murderer—brought face to face; and we may discover what gave the faith its triumph after the long and bloody struggle marked by ten persecutions. And as the Vatican stands in the shadow of St. Peter's dome, we have here the apostolic and apostate Churches of Rome placed side by side, and may ask each to give a reason of the faith that is in it.

Looking, then, at the Pagan epitaphs, and comparing them with the Christian, it is clear that with the faith of Nazareth a new hope had come into the world. On the one side you read words of anguish and bitterness, a hopeless lamentation, sometimes even of rebellion against the will of heaven. Thus:—"I, Procope, lift up my hands against God, who snatched away me, innocent. She lived twenty years."

On the opposite wall are written words of hope and comfort, of joy and triumph. The old stones seem bright with gleams of the life and immortality brought to light by the gospel. They do not speak of dying, but of slumber, "Sabbatia hath retired in the sleep of peace, being about twenty-eight years old." "Saturnina sleeps in peace." "Vidalio in the peace of Christ."

In the polished language, elegant poetry, and clear-cut inscriptions of the Pagan monuments, we see that theirs was the religion of the noble and the wealthy. What a contrast do the Christian relics present! Rude and straggling letters obscure the meaning; errors in grammar and spelling abound in them. Sometimes the tablets have been placed upside down, as, in the hurry and the darkness, they were thrust into their places by trembling hands.—These men, so rich in faith, were the poor of the world. "Not many wise, not many mighty, not many noble, were called."

But what is the testimony they bear to the faith and worship of the primitive Roman Church? It is concise, but emphatic. Here we have a tablet graven with the martyr's palm. What does it say?

"In Christ. In the time of the Emperor Adrian, Marcus, a young military officer who had lived long enough when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear."

The modern Church of Rome would make the merits of the martyr a ground for asking his intercession, and write, "Holy Marcus, pray for us." But the devout men who carried Marcus to his rest knew no mediator but one—the man Christ Jesus. In the whole range of this gallery there is only one monument inscribed with a prayer to the deceased, and that not a martyr or confessor, but "Gentianus a believer, who lived twenty-one years."

"Also in your prayers pray for us, for we know that you are in Christ."

That is supposed by Dr. Maitland to belong to the middle of the fifth century, when the Church had departed from the simplicity of the faith.

But, it may be asked, are there any examples of the Romish practice of praying for the dead? It is evident at a glance that the primitive Church knew nothing of purgatory. The inscription just quoted is a proof, "We know that you are in Christ." "In peace" is the simple motto of the great majority. "Nicephorus, a sweet soul in refreshment." In a few instances there is an address to the departed, as, "Live in the Lord," "Be of good cheer," "God refresh thee"—farewell greet-

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on their most holy faith. By a review of the three stages of Christian experience into which the passage is divided, and which makes up the sum of the Christian life, we shall find that which will prove a key to what is substantially passing in the bosom of all believers.

First Stage of Christian Experience.

The transgressor, when found of God, is quickened from his death of trespasses and sins; he is convinced that he is a rebel, and that he deserves to bear the consequences of his rebellion. He tries his strength at good works only to find it gone; unable to atone for past guilt, he sets about providing a righteousness for himself, and utterly fails. Further light fits him for the apprehension and reception of Gospel truth. The righteousness of God is now brought nigh, and is cordially embraced by faith. There may be at first, some misgiving, and not a little hesitation in venturing on the Saviour as the "end of the law for righteousness." At last, however, it is done, and the peace of God which passeth knowledge accompanies it. Calm repose now steals over the troubled soul, and it is refreshed after the fearful conflict with pride, and unbelief, and fear of perdition. The love of God is shed abroad in the heart, and the recovered transgressor finds himself nigh and reconciled to God. He is apt, indeed, especially where the conviction of sin has been very deep and the conversion very decided, to feel as if all sin were gone, and as if he stood at the very gate of heaven, ready for admission. He knows nothing of that conflict of which he hears Christians speak; grace is reigning in him through righteousness, and he believes that to-morrow shall be as this day and more abundant. He is filled with peace and joy in believing. His mountain stands strong.

In this stage of his experience the believer is an object of the deepest interest. Conscience is tender, sometimes even scrupulous to weakness; his desire for God's house, ordinance, and people, is intense; his zeal is ardent, sometimes, perhaps, to indiscretion; his affections are warm and lively, sometimes, it may be, misplaced; he is now in danger of resting upon his feelings rather than upon the finished work of his Lord; he makes more than enough of tenderness, grief for sin, and tears of joy. Discussion and discourses which deal with the marks of regeneration and adoption into the family of God are the delight of his heart; he is fond of excitement, and but too ready to identify

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spiritual profit with deep emotion; he is, moreover, occasionally beset with temptations to spiritual pride and self-sufficiency; but the Spirit of the Lord will carry on the work he has in mercy begun.

Second Stage of Christian Experience.

The Christian is now emancipated from Egypt and has passed through the Red Sea, and is just entering the Wilderness. He once thought it was Canaan; but he now finds his mistake, and learns that it is "waste and howling," and that no man can dwell there. But if he discovers his mistake, he is also led into a glorious truth, that the Lord "will be his God and his guide even unto death, and will then take him to glory." He now sees the necessity of making a business of his religion, of living on Christ, to Christ, and as Christ himself lived. He is not long in discovering that sin still lurks in his heart, requiring to be habitually resisted and guarded against. Corruption within is also attended with its awakening objects without; and against these he is taught to watch and pray. He soon finds that he has neither the strength nor the wisdom required for his position so as to ensure safety, and that he is every day more and more dependant upon the grace of the Lord Jesus Christ. He now learns by experience what is meant by the "law in the members warring against the law of the mind," so that when he "would do good evil is present with him." He now, perhaps, begins to question whether his conversion, which seemed once so thorough, was not a delusion; he has difficulty in reconciling his inward experience with certain portions of the Word of God concerning the believer. He thought once, that conversion amounted to something like perfection; but he now learns, that, notwithstanding life and light, and peace and hope, he carries about with him a body of death, and has to fight every step of his journey. He sees and feels that he requires all the grace that mercy has so richly provided for his support and preservation. Sometimes he gets disheartened and depressed, and may be tempted to cast off the forms of religion altogether, but he soon discovers his mistake. He further perceives that his wisdom consists in never stopping for a moment to look behind him, but running with patient vigour the race which is set before him, "looking unto Jesus the author and finisher of his faith."

But, although this occurs times without number, it need not

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and it ought not; viewed in Apostolic times it did not. The convert from the commencement of his pilgrimage ought to hold fast the beginning of his confidence, walking in the Spirit, praying in the Spirit, led by the Spirit, and tracing the footsteps of his Lord; and doing so he need not sink into the depths of a distress, sometimes amounting to despair. Such a state, in the sound mind, is the fruit of negligence and backsliding, and never the effect of any "sovereign withdrawment of the Divine countenance."

Third Stage of Christian Experience.

Among other things, the believer is often filled and oppressed with a sense of deficiency, and a conviction of his shortcoming in duty. He often feels that faith is weak when it most requires to be strong, love becomes chill, and confidence sinking into unbelief. This is a painful state to be in; and yet so far from being a proof that the religion of the subject is not real, it rather shows the root of the matter to be in him, and that by the good hand of his God upon him, he will succeed in throwing off his burden, overcoming his enemies, and proceeding on his march Zionwards. As he grows in grace and in the knowledge of the Lord, he sees that Christ is all in all, and that apart from Him there is no salvation. He begins more correctly to apprehend the true meaning, both of the Epistles of Paul and of the Psalms of David, where he meets with so much he never noticed before concerning spiritual enemies, dangers, and difficulties. He has now a clearer conception of the depth of human depravity, and the exceeding sinfulness of sin, of which, at the outset of his pilgrimage, he had no adequate idea. He finds that he is not at all the man he supposed he was for a season. His views of experience in this way become greatly simplified. He now distinctly perceives that there is a double nature within him—two powers, the one striving against the other. In this way his views of the Gospel and its salvation become enlarged, and Christian love also becomes more pure and more powerful in its operations. There is more of the Eternal Spirit in it; it more resembles that of the Lord Jesus Christ. He is now a man of one book, and values all others as they bear upon it—the inspired Word. That is to him as honey and the honeycomb, and thus his wisdom and strength are daily augmented.

The believer in this advanced stage has within himself a beau-

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tiful commentary of the language of the Prophet already quoted; a prime feature of his experience is humility. He now feels the force of the words, "All that thou hast done." He distinctly perceives that his doings avail him nothing, that his righteousness is only as a filthy rag, and that nothing can meet the necessities of the case but the "righteousness of God" by faith in His Son. He is now approaching that pattern which the Lord presents, and invites his people to imitate; he is becoming "meek and lowly in heart," and so he "finds rest to his soul." He is lifted above the grossness of the earth by the display of Divine mercy, and by the power of the Holy Ghost.

Church Ordinances.

CHRISTIAN BAPTISM.

By the Editor.

1. *What is meant by Baptism?*—The application of water to the body by sprinkling, pouring, or immersion.

2. *What does the ordinance of Baptism represent?*—The application of the blood of Christ to the soul to cleanse it from sin.

3. *What does this ordinance assume and teach?*—It assumes the depravity of human nature, and teaches the necessity of the purifying influence of the truth and spirit of Christ to fit us for the kingdom of heaven.

4. *Souls then are not regenerated by Baptism?*—No, all the water in the Universe cannot regenerate a soul!

5. *But is not this a tenet held by some people?*—Yes; it is a Papist doctrine; and not only so, but held and taught by great numbers who call themselves Protestants. But it is wholly without foundation in Scripture and in fact, and to be viewed as a dangerous delusion.

6. *To whom did the Apostles and first preachers of the Gospel administer the ordinance of Baptism?*—To professed believers in Christ, or their households, or families. (Acts x. 48; xvi. 15, 33; 1 Cor. i. 16.)

7. *Does Baptism in the Christian Church take the place of circumcision among the Jews?*—Yes; circumcision was the sign and seal of the same covenant; it also embraced believers and their seed. (Gen. xvii. 9—14; Exod. xii. 48; Deut. x. 16; Rom. iv. 11, 12; Col. ii. 11—13.)

8. *Is the Baptism of the children of believers, then, to be considered an appointment of God?*—Yes; there are sufficient reasons to think so.

9. *What is your first reason* — Believers and their seed belong to the same covenant with Abraham and his offspring; and Circumcision,

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as the seal, was administered to both himself and his seed; we, therefore, infer that Baptism, as the Christian seal, should be administered to all believers and their offspring. (Gal. iii. 14—17, 26—29; Rom. iv. 11—17; Acts ii. 38, 39.)

10. *What is your second reason?*—The New Testament furnishes no instance of the baptism of the head of a family without the family being baptised along with him.

11. *What is your third reason?*—The New Testament records no case of the baptism of a descendant of Christian parents after his conversion, although its history embraces a period of thirty years.

12. *What is your fourth reason?*—It does not appear that Jewish converts complained that Christianity placed their children in worse circumstances than under the former dispensation, which they must have been if utterly excluded from the covenant of God.

13. *What is your fifth reason?*—Prophecy declares that when the Jews shall be brought into the Christian Church, their children shall be viewed in the same connection with the promises of God as formerly; and it is certain, that all the privileges then to be enjoyed by the Jews, are now possessed by the Gentiles. (Is. lix. 20, 21; lxi. 8, 9; Jer. xxx. 20. xxxii. 38—40.)

14. *Have you any further reason?*—Yes; the early practice and universal observance of Infant Baptism cannot be easily accounted for, unless on the principle of its appointment by the Apostles.

15. *Is there satisfactory historical evidence of its early and universal observance?*—Yes; it is referred to by Justin Martyr, who wrote about forty years after the death of the Apostles; by Irenæus, about sixty-seven; by Tertullian, about one hundred; by Origen, about one hundred and ten; by Cyprian, about one hundred and fifty;—now all these Fathers speak of it as a matter of course.

16. *What is the true condition of the baptized children of believers?*—Their early reception of the seal of God's covenant in baptism places them in circumstances of the most responsible kind.

17. *Are they a part of the kingdom of Christ?*—Yes; and their baptism is a seal of the covenant with which they were connected by their birth.

18. *What then is the great question for them to consider?*—It is whether they shall remain in their primary relation, recognizing and confirming the privilege by their own act, or renounce their baptism, disown the Saviour in whose name they have been enrolled as members of His family, and openly apostatise from that family!

19. *How, then, should the baptized children of Godly parents proceed?*—They should renounce the world, embrace the Saviour,—that is, believe the Gospel,—and enter into all the privileges of the faithful, thus converting the place of their birth into the home of their choice and affection.

20. *Is it their duty to acquire an early fitness for Christian fellowship?*—Yes; this is the end of all the means of grace enjoyed from their parentage, and their connexion with

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the Church. This fitness consists in repentance towards God, and faith in the Lord Jesus Christ.

21. *What are the claims of children, in respect of these means, on their parents?*—Children are entitled to religious instruction, to judicious correction, to holy example, to an interest in parental prayer. (1 Sam. iii. 13; Prov. iv. 3, 4; xiii. 24; xix. 18; Col. iii. 21; 1 Pet. iii. 7.)

22. *What are the principal motives which impel pious parents to the conscientious discharge of these duties?*—Regard to the public profession made at baptism; reverence for the authority of Jesus Christ; love to their offspring; concern for the increase and prosperity of the Church of God; and the responsibility which attaches to their connexion.

23. *What are the claims of children on the Churches in respect of the means of Grace?*—They have a claim to the special prayers of the Church; to faithful and abundant instruction; to holy watching; to admonition, exhortation, and warning. (Gen. xvii. 19; Deut. vi. 6, 7; Eph. vi. 1—4.)

24. *When parents, pastors, and teachers co-operate for their spiritual welfare, should not young persons yield a cheerful concurrence in the methods laid down for them?*—Yes; they are bound so to do by every consideration of interest, of gratitude, and of piety. Their responsibility is great, and if they neglect it, the consequences will be awful beyond expression or conception.

25. *Is the object and design of all such instruction of children and youth their conversion?*—Yes; most assuredly. To fail in this is to lose all the labour, and to render the Gospel "the savour of death unto death!" Impenitence is ruin! Unbelief, perdition! "Believe in the Lord Jesus and thou shalt be saved."

The Church of Christ.

CHURCH OFFICERS.

BY THE EDITOR.

1. *How many standing offices are there in the Church of Christ?*—Two; the offices of Bishop and of Deacon.—(Phil. i. 1.)

2. *By what other names are Bishops denominated?*—They are called pastors, rulers, elders, and ministers, names all expressive of duties.

3. *Why are they called bishops or overseers?*—Because it is their duty to watch over the souls of those committed to their care. — (Acts xx. 28; Heb. xiii. 17.)

4. *What does this require of the people?*—That they meekly receive affectionate and faithful warning; that they endure counsel and reproof.—(Ezek. iii. 17—21; xxxiii. 1—9; xxxiv. 1—10; Col. i. 26; iv. 12.)

5. *Why are they called pastors or shepherds?*—Chiefly because it is

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their duty to feed or instruct the Church in knowledge and understanding.—(Eph. iv. 11; 1 Pet. v. 2.)

6. *What does this require?*—Public and private instruction suited to the circumstances of the flock, the dispensation of public ordinances, and going before the saints with a holy and zealous example.—(Isa. xl. 11; Jer. iii. 15; 1 Tim. iii. 1; 2 Tim. ii. 15.)

7. *Why are they called rulers or guides?*—Because it is a part of their office to govern or guide the Church in attending to the discipline appointed by Jesus Christ (Heb. xiii. 7; 1 Tim. v. 17), and administering the laws of His house.

8. *What does this require of them?*—To receive and converse with those who apply for membership; to preside at all meetings of the Church; to bring matters of public importance before it for consideration; to set forth and expound the laws of Christ as they apply to every case; and to enforce obedience to the will of the Saviour.

9. *Are the provinces then of rulers and people distinct?*—Yes; as distinct as those of judge and jury; in both cases, the rule must be according to law, and the decision according to evidence.

10. *Why are they denominated elders?*—Because of their age, or of their gravity, wisdom and prudence, and other qualities that should belong to the aged.—(1 Tim. iii. 6.)

11. *Why are they called ministers?*—To show, as the term signifies, that they are *servants* of God, and not lords over His people.—(2 Cor. xi. 23; Eph. vi. 21; 1 Pet. v. 3.)

12. *Is a supply of properly qualified ministers an affair that ought to engage the best affections of every Christian Church?* — Yes; they ought constantly and most fervently to pray for it, and liberally to support with their substance those institutions in which men of piety and gifts are being trained for the good work of "showing unto men the way of salvation."

13. *What is signified by the term Deacon?*—Like the word *minister*, it means a servant—one who does business for the Church.

14. *What kind of service belongs to this class of Officers?*—They receive and distribute the funds of the Church among the poor, which, originally, was the object of their appointment; and it is convenient also to commit to them all temporal matters (Acts vi. 2, 3); although, in large Churches, it would often be advantageous to separate the work between *two* bodies, as men may often be found well qualified to deal with money affairs, who are less adapted to go among the sick and the dying; while many are admirably adapted to the latter who are not men of business.

15. *What are the qualifications of Deacons?*—Such as are described in Acts vi. 1—5, and Tim. iii. 8—13.

16. *From the Scriptures you have quoted, it would seem that piety is the foundation of the character of a Deacon as well as a pastor?*—Unquestionably; nothing can compensate for the want of this. It is very important also that the Diaconate in respect of position should form a fair representation of the various classes which compose the Church; but however much they may vary

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in point of intellectual endowments and circumstances—and it is very desirable that they should do so—one thing is common to them all—they must, as far as may be, consist of men "full of faith and of the Holy Ghost." Deacons, therefore, as well as pastors, should be considered as the gift of the Saviour for His people's good; and the inference is that prayer should be made from time to time for a supply of fit and proper men, with thanks for those of that description now sustaining office.

17. *The inference, then, you would have me to draw from all this is, that there is no authority for the system of the Church of England.*—Yes; none whatever; it is in these matters an elaborate subversion of the Divine Institution.

18. *Indeed! I wish you would go a little into particulars in vindication of so strong an assertion.*—I will; the order called priests is wholly unknown to the Word of God,—and, indeed, utterly opposed to it. The whole of the people of God are "priests," appointed to offer up spiritual sacrifices. Scripture knows nothing of any other priesthood. In the days of Paul there was no such class of ministers as the Church of England now designates priests; and the peril of such phraseology has of late years, been but too apparent in connexion with the Popish movements which have agitated that community.

19. *But what of the Deacons? are you alike opposed to them?*—As to the Deacons the same thing holds true: the Church of the Apostles knew nothing of any such class, as an order of ministers. The Church of England Deacon, as such, has nothing to do with the work of supplying the poor, whereas the Deacon of the Apostles was specially set apart to that very thing. The two offices are the most unlike that can be imagined. The Wardens of the Church of England do the work of the Apostolic Deacons; but of such Churchwardens the Apostles never dreamed.

20. *Well, at any rate, there are the Bishops: they are common both to the Church of England and the Church of Christ?*—Not quite so; the name is common to both, but nothing else; the Bishops Paul made, and the Bishops made by the Prime Minister of England are quite a different class of persons; different in their appointment, their position, and their relation, both to the Church and the Government. It is impossible to conceive of any two offices less like each other than the Bishop of the Primitive Church and the Bishop of London, and the Archbishop of Canterbury. They have nothing in common besides the designation. Were Paul to live again, and be placed in the office of Bishop or Archbishop, he would be found utterly unacquainted with the whole of his functions from the least to the greatest, with the single exception of that for which Bishops are least distinguished and not always especially adapted — the preaching of the Gospel.

21. *By rigorously keeping to the Sacred Scriptures, then, you make short work of the English Church?*—Yes; I can view with favour no system which contravenes the direct

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provisions of the Word of God. Such schemes may seem ingenious, and for a time appear to harmonise; but in the end, they will always go wrong: they must inevitably result in corruption, collision, convulsion, and destruction. Nothing will work well everywhere, and to the end, but the Divine plan. All attempts to improve on that will only illustrate the folly of those who made them. Our business is not to legislate, but to administer; not to devise, but to receive; folly forgets this, and pride is wounded by it; but time corrects folly, and experience humbles pride. Appearances to the unreflecting, and still more to the uncandid, are often against Independency, but reality is always in its favour. Its seeming failures are the result, not of its inherent defects, but of circumstances; as men improve in knowledge, wisdom, humility, love, and in all the graces of the Spirit, Independency will be found to work well—incalculably better than any other system, since there is nothing in that system which has aught to fear from the fullest developments of reason in human heart, of liberty in political society, or of the mind of God as revealed in His Holy Word.

The Letter Box.

AN ADDRESS TO THE CHURCHES ON THE MISSIONARY ENTERPRISE

BY THE EDITOR.

MEN AND BRETHREN! We are co-workers with God. This is the source of our encouragement. We need no other. We ask no other. Is the work worthy of God? How unworthy then are we of it! But what is the enterprise in which we are embarked with God? Hear the Apostle:—"He that committeth sin is of the devil; for the devil sinneth from the beginning." For this purpose the Son of God was manifested that he might destroy the works of the devil. "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. xxi. 25.)

These remarkable words had but a limited accomplishment in their application to Zedekiah as the head of the conspiracy, and to Jeconiah, who was then low in prison. The text bespeaks a work far beyond the day and generation of those kings. That work was begun many centuries before, and has been carrying on ever since. The prophet here gives a brief but a

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brilliant description of the missionary enterprise. Its grand object is the dispossession of one prince and the elevation of another. Christ himself thus represents the question:—"Now is the judgment of this world: now shall the prince of this world be cast out." (John xii. 31.) "Because the prince of this world is judged." (John xvi. 11.)

These Scriptures reveal the true character of our work, which is too great and too glorious for us to have a full apprehension of it.

THE MESSIAH'S MISSION.

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the Lord, that he might be glorified" (Isaiah lxi. 1—3).

THE APOSTOLIC MISSION.

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me" (Acts xxvi. 17).

APPLICATION OF THE PRINCIPLES CONTAINED IN THE SCRIPTURE.

Brethren,—Are these things really so? I anticipate the answer. All say, Yes! But what says yes? Is it the understanding or the heart? Let us honestly inquire into this point,—a point which each can only determine for himself. As the writer, I speak to this point for myself, and frankly confess my own experience. I judge not, my brethren; I judge no one but myself. Glad should I be to hear that none other felt as I feel. Such as have feelings like mine can have no wish to see them diffused. I feel that I am verily guilty concerning the heathen.

1. The magnitude of the subject overwhelms my understanding. A world lost! What is this? Wherein does this loss consist? A world estranged from God and debased beneath the level of the brute creation! A world brought under the authority and led captive at the will of a great though fallen angel! A world from which the knowledge, love, and authority of God are excluded. A world in which the Son of God hath assumed a human form, and died for the sins of those whose form He assumed, and rose from the dead that He might reign over them.

2. The complexity of the subject is such that I am lost amidst its intricacies. The subject of the operation is invisible, immortal Spirit. God with man, is carrying forward the work, one class of angels is labouring to promote, and another to obstruct it. This dispensation of grace is blended with another of

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Providence, and both are acting in the most perfect harmony.

3. The spirituality of the subject is such as eludes my dull perception and renders me incapable of a correct appreciation of it. The new creation of the human soul—the renovation of the human character—the inhabitation of that soul by the Divine Spirit;—these things are too high for me, I cannot attain to them.

4. As the union of piety and philanthropy the work is also to me inconceivably great. It appears to me, that the redemption of souls is a work of far greater moment than the creation of them, and that the salvation of them is a work superior to their creation, and inferior only to their redemption. Who can estimate the importance of restoring a spirit to the favour and image of God? Such an act affects at once the honour of the Godhead and the immortal happiness of a spirit. Such an employment as this might satisfy the desire of the highest angel. We cannot understand how created agents could be more honourably employed. It exceeds our comprehension. We are absolutely lost in it; is it so with you?

Brethren, these are some of the aspects in which the missionary enterprise presents itself to me, and I confess that I can do little very little more than just obtain a faint glimpse of the stupendous object. But I feel that my understanding far exceeds my belief of the great things which enter into the consideration. Taking the simplest facts of the history, I feel that my faith in them is weakness itself. I stand amazed at my unbelief! The very scheme itself is so unlike man, so superior to man, so original, so wonderful, so full of wisdom and so full of goodness that it must be true! It is utterly impossible it should be false! Then all the departments of evidence bearing upon it are so amply stored with matter of the most valuable description for purposes of conviction that nothing seems wanting that ingenuousness could expect, or require. Yet, notwithstanding, my belief is impotent; is it so with you?

Then, Brethren, as is my faith, so are my feelings. I am most painfully alive to a state of mind wholly unsuited to this great undertaking. I possess only in a very slight degree the emotions proper to the great facts of the gospel system. This is the expression of my heart. When I think of a world lost, of hundreds of millions of souls pressing on to perdition, I am but little discomposed! How is this? When I think that the Son of God shed His blood for me and them, and that we may all be saved, I am not deeply conscious of love and admiration. When I begin to muse on the work commenced, to consider the great struggle now going on to subvert the kingdom of Satan and to establish that of the Son of God, I am irresistibly conscious that my emotions do not fully correspond with my views. Above all, when I reflect that I am actually enlisted as a soldier in this great war of heaven with hell, I am confounded that I should be so little alive to the urgency, the difficulty, the peril, and the glory of the mighty enterprise!

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Brethren, I feel all this,—I am conscious of it. I mourn it! Have I any companions in this sore deficiency? This is a sad disqualification for our work. We want all more of a Divine unction. More of the mind of Christ, and of the Spirit of Christ!

But to our work again. To cast out the prince of this world, is our object. To "remove the diadem, and to take off the crown." To overturn, overturn, overturn is our grand occupation! To "destroy the works of the devil" is the end of all our exertions. Throughout the whole earth, everything is wrong, and we are called to subvert it. The whole earth is filled with the works of the devil, and with those who perform such works.

The missionary servants of Christ are engaged in a work worthy of angels, and the effects of their labours are already apparent. The records of their achievements are in all our hands, and we have living witnesses from every part of the world.

In the West Indies some of the chief works of the devil have been destroyed. Was not slavery a work of the devil? Slavery, oh! horrid word! How much woe and crime are contained in it! Slavery has been destroyed by Christ, and with slavery many of the springs of evil. In the West Indies the work of human renovation is begun, and in spite of all the powers of darkness it will go on.

In Africa some of the chief works of the devil are destroyed. Were not the thraldom and the wanton massacre of the Hottentots a work of the devil? But the cruel thraldom is over and done—the slaughter of the humblest Hottentot in the land is now murder. These evil works were destroyed by Christ, and to England, beyond all other places, belongs the honour, and especially to Manchester which nobly upheld Dr. Philip when it was sought to crush him.

In Polynesia the chief works of the devil have been destroyed. What works were those? War—cannibalism—human sacrifice—infanticide! In the principal Isles all these have been destroyed, and to Christ alone must be ascribed the glory of their demolition.

In India some of the chief works of the devil have been destroyed. Few spots of the earth witnessed greater horrors than did the plains of Hindostan; while the voracity of death was satiated by the bounty of superstition! There Christ has got to himself a glorious victory. The eye of the Prince of this world no longer rejoices to behold the son setting fire to the pile that is to consume his widowed mother! The voice of nature is heard again, and cruelty gives place to compassion.

Brethren! The time is short. The heathen are descending into the pit by the million, helpless, hopeless, and for ever lost! But there is reason to fear that the bulk of the people of God believe not one word of it! Let us rush to the rescue, for not a moment is to be lost! The bloody battle-field of the new world justly excites the deepest compassion; and shall we remain unmoved spectators of an infinitely more terrible carnage? Men by the hundred and the thousand are

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wanted, and with men thousands and tens of thousands of gold and silver. When will both be forthcoming? Above all things, the presence and the power of the Spirit is wanted. When will the universal Church give itself to prayer, till He "come down as rain upon the mown grass, and showers that water the ground?"

Biography.

REV. WILLIAM HOCKLEY.

BY THE EDITOR.

WILLIAM HOCKLEY was one of the earliest ecclesiastical acquaintances I made on my settlement in London. He was a beautiful specimen of the generation, which was then fast passing away. In his youth he had been tall and handsome, with a fine countenance, and a peculiarly dignified, yet modest and shrinking demeanour. When I first saw him he was bordering on fourscore, with locks white as driven snow. Intellectually he was not strong, and the mind he possessed had been but little improved by culture; so that he was very much a child of nature, which added simplicity and loveliness to his air and manner. His piety was much more a thing of the affections than of the understanding, and the result was the appearance of somewhat like love incarnate. To see him was at once to take to him; his conversation was peculiarly edifying, and his prayers full of unction and emotion. The facts of his history are not without interest as well as instruction, and they may soon be told:—

William Hockley was born at Godalming, on the 25th November, 1751, of reputable parents. In childhood he was very delicate in habit, and of a weak constitution, which rendered him unusually peevish and fretful. As he grew up, his inherent depravity began to display itself in pilfering and stealing. His parents discovered this, and adopted means to arrest the progress of the fatal habit. They laid a trap for the youth into which he fell. The money being missed, he was sent for from school, and charged with the theft; he at first denied, but afterwards confessed, and was dealt with accordingly.

It was the custom of his father's family to have the Scriptures read on Sabbath afternoon, and to learn the Church Catechism. This exercise was wisely and constantly made to bear on the boy's evil habit. The question, "What is thy duty towards thy neighbour?" was always put to him, and when he came to that part of the answer—"to keep thy hands from picking and stealing, and my tongue from evil speaking, lying, &c," his heart became full, he could not restrain himself, but burst into tears; unable to proceed, he was left to his own painful reflections, while the other branches of the family concluded the exercise.

If this discipline corrected a vicious habit, it still left his whole nature under the infection of sin, and the power of its dominion. This was abundantly manifested both at home and at school, up to his fourteenth year, when he came

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to London, and was apprenticed to business. He was cast into the bosom of a careless, ungodly family. No regard was paid even to his morals. His master cared not for his life, but his labour. "I was left," he says, "to run wild, and had such dreadful examples from the persons with whom I wrought, that I soon drank deeply and dreadfully into their spirit and conduct, insomuch that one day, meeting with a companion in iniquity, I took him by the hand, called him by name, and told him I was determined to play the very devil this summer, to run, if possible, greater lengths in sin; the spring being far advanced, and I in the last year of my apprenticeship."

Such was his wicked purpose, but there was a power at hand which was about to set a merciful limit to his infatuation. Two young men, in the same line of business with him, working in the same warehouse, and well-known for singularity and piety, were induced to request him on a Saturday to accompany them the following sabbath to Doctor Gill's meeting-house, to hear Mr. J. Ryland. "I was led to comply," says he, "with their kind request; I followed behind them to the place of worship, and thought in my own heart they were much happier than I was. I heard the preacher morning and afternoon, but with no pleasure or profit. They then solicited me to accompany them to the meeting-house, in White's Row; I thought as I had been twice I might go once more."

This was an eventful day. His attention was arrested, he was convinced of sin, he had heard of Christ, and he began to enquire who He was, and what He had done. "Behold, what a sudden, what an unexpected change! My two friends saw I was apparently much impressed under the Word; they went with haste to some of my old companions in iniquity, to say they hoped I was become one of them."

A painful occurrence was now at hand. Previous to this change, he had engaged to accompany a female relative on a subsequent evening to the theatre, "Hoping," says he, "it would not be known, and resolving it should be the last play I would attend; and as I was to defray all expenses, I did not like to be thought shabby, yet behold, by some means my old companions, hearing of my being at the theatre the next night after my new impressions, went with eager haste and pleasure to inform my new friends of my swift relapse, which cast such a gloom over their minds that the disappointment was not trivial concerning their new convert. I was soon applied to by one of my new friends, to know if the report was well-founded; with shame and without much hesitation I confessed, and to alleviate the pain of my friend, gave him a true statement, with which he seemed not a little pleased. Now the Lord began to let me taste a little from one of the phials of His wrath, and so to plough up the fallow ground that I could find no rest in my bones by reason of my sins, more numerous in my view than the hairs of my head, the blossoms of spring, or falling leaves of autumn."

He now found himself a solitary mourner; in the midst of a million an utter outcast on the face of creation. He had left the world; he had not found the Church. Nothing now remained of sin but its bitterness and guilt, and gospel consolation was yet to be tasted. He was ashamed to see either of his new friends lest they should question his sincerity, which had now become a fact and a fearful reality. "I wandered alone, and often thought no man cared for my soul. One day, crossing Moorfields to go to a place occupied by the Messrs. Wesley for worship, when I came there it was not their time, and I passed on to the Tabernacle; there too the doors were shut. A poor blind woman begging at the gate was my next resort for information as regarded times, places and ministers. She mentioned Mr. F. of St Antho-

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line, but I knew nothing of St. A. nor of any other St., except my dear friends, whose confidence I concluded I had lost."

Temptation now came on in full tide. He was urgently pressed to eat, drink, and drown his sorrows with his old companions. He was so borne down by a sense of guilt, that he wondered the earth did not open her mouth and swallow him up. In this disconsolate state he went to St. Paul's, thinking he might hear something there to soothe the anguish of his mind. "All was disappointment, and while there my pocket was picked of a nice silk handkerchief. Well, thought I, if this is to be the fruits of my researches, I'll give it all up. I tried to stifle the voice of conscience and to harden my heart, and the next day repaired to a billiard-table, and was there received with joy by my old companions. This plunged me into distress and difficulty to me insurmountable. My ground here was not long tenable."

He soon receded. Some days after his dejection was so great, and the trouble of his spirit so visibly depicted in his countenance as to be easily read by a sagacious observer. "It was noticed by a good man, a Mr. B., in the Wesleyan connexion, who was an instrument in the hand of God of giving my poor soul a gleam of hope, for all hope that I should be saved was nearly taken away. He invited me to go with him to the foundry, and introduced me into the company of many friends of the great Redeemer. I was soon indulged with a ticket and too easily admitted into their society. I say too easily, for the love and liberality of these dear people is not sufficiently guarded, and that is, no doubt, the cause of so many dismissions every quarter of the year from their, I hope, happy aggregate. Many happy seasons have I had, many happy sabbaths have I spent in connexion with this dear people."

He then proceeds to state the reasons which induced him to leave that body of Christians and attach himself to the Calvinists so called. Seeing he was so happy he supposes some may say, "Then why leave them?" and replies, "When I was introduced among them, I knew not how my poor soul might find acceptance with God. All I wanted was to be with good people, in hopes, by their prayers united with my own, God would be pacified, and my poor soul saved. Often have I thought, Did they know the wickedness of my heart, such good people would not have suffered me to cast in my lot among them."

All this while he had never yet found peace to his soul. "I for two years attended a class-meeting, late and early preaching, and was told by my leader, when I had found the Lord I should be admitted into a band."

Thus the poor youth went on in darkness, seeking rest and finding none, because he sought it not by faith. "What with struggling against corruption, the temptations of Satan, and the uncertainty of my salvation, I was reduced at times to so low a state of mind, I have often envied the birds of the air and the beasts of the field, and have thought them happier than I was."

The hour of deliverance drew on; he went to worship at a chapel in Spitalfields one morning, the minister of which was a man of great worth and excellence. "Mr. R. was a moderate Calvinist, yet opposed by many of the rigid on that ground, but an Israelite indeed, in whom is no guile. Often have I taken sweet counsel with this dear man of God, and especially as my mind enlarged and was gradually enlightened into Evangelical truth. Mr. R. was speaking on the imputation of the Saviour's righteousness to the sinner, from Psalm xxxii. 1, 2, as the ground of acceptance and justification. Under this sermon my poor struggling soul was brought into the glorious liberty of the gospel."

Although he had obtained peace through the means of a Calvinistic

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minister, he had not received one tenet of "those which are constituent of Calvinism." Still, the doctrines of election, predestination, particular redemption, with the final perseverance of the saints, were things and subjects so deep I could not fathom them, and so high I could not attain to them; but I entered my protest against them." He now went on comfortably and usefully with the Methodists. He was advanced step by step by that zealous body, whose system is so admirably adapted to call forth every energy and faculty of every member, and provides suitable employment for every gradation of capacity. He was advanced, first to the rank of a class-leader, then a band leader, and then a local preacher. Thus went he on, preaching with acceptance in divers places.

He now commenced the pursuit of Christian perfection, fully believing it attainable, and joined a band of persons engaged in the same pursuit. But he soon despaired of this, and told his companions that the more he sought the farther he found himself from it. "I went at times" he says, "to hear at the Tabernacle, and found great relief and support to my sinking spirit. This was soon noticed by my friends, and questions were asked. But when I began to speak favourably of what I heard, I was asked if I thought I knew better than Mr. Wesley, and was assured I should become a Calvinist."

In course of time he made up his mind to leave the people with whom he was first connected, and this he did with honour; he stated to them his purpose and his reasons. He received from them an honourable testimonial, and was received into the Church assembling in the Tabernacle. He now concluded that his preaching labours were at an end; but he says, "I had not been many weeks, or perhaps days, when Mr. Wilk came up to the gallery to search for me, and said 'I was wanted below.' 'I asked, What for?' he said 'Come and see;' I followed him into the vestry, and was requested by Messrs. K. and W., then managers, to go to Mitcham." This began a second course of preaching, which ended only with his life.

The next important occurrence was his settlement over a Christian Church, in the year 1797; "I was prevailed on to take charge of a little Church and a little people, at Newport, in the county of Essex, with whom I remained about seven years, and many knotty sticks I had to contend with. Most were farmers, and I fear their minds were buried in the earth, yet upon the whole, I am not sorry I went among them, nor am I sorry I have left them."

His chief labours latterly were among the Tabernacle people, where he was useful in a humble way, and much beloved. He was upwards of eighty when he died. Mr. Campbell preached his funeral sermon in 1830.

Let us now survey the narrative, and note its lessons, which are—

1. The care and caution with which parents should proceed in the apprenticing and settlement of their children.

2. Perilous condition of young men launched into life in this City, without religious or moral principle.

3. Encouragement to Christians to attempt the salvation of even the most desperate characters.

4. Lesson not to conclude too hastily concerning their success in such attempt at salvation.

5. An awful warning to persons convinced of sin not to act against light and conscience.

6. Importance of provision in the Church for the instruction and superintendance of such as have had no religious education, and as are dangerously circumstanced.

7. The duty of believers to lay themselves out to help poor souls who are asking the way to Zion.

8. Admission to a Church and the engagements of its fellowship, are not to be confounded with peace.

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9. Unspeakable importance of correct pulpit and private instruction.

10. The duty of an honest man to adhere to truth rather than to party.

11. Obligations laid upon persons who leave a Christian fellowship from whatever cause, to proceed with openness, candour and honour.

12. Duty of one Church to dismiss such persons with kindness and cordiality, and of the other to receive such with esteem and confidence.

Miscellaneous.

ALPHABET OF PROVERBS.

A GRAIN of prudence is worth a pound of craft.
Boasters are cousins to liars.
Confession of a fault makes half amends.
Denying a fault doubles it.
Envy shooteth at others and woundeth herself.
Foolish fear doubles anger.
God supplies us with good things by our own hands.
He has hard work who has nothing to do.
It costs more to avenge wrongs than to bear them.
Knavery is the worst trade.
Learning makes a man fit company for himself.
Modesty is a guard to virtue.
Not to hear conscience is the way to silence it.
One hour to-day is worth two to-morrow.
Proud looks make foul work in fair faces.
Quiet consciences give men quiet sleep.
Rich above all others is he that wants least.
Small faults indulged are little thieves that let in greater.
The boughs that bear most hang lowest.
Upright walking is sure walking.
Virtue and happiness are mother and daughter.
Wise men make more opportunities than they find.
You never lose by doing a good turn.
Zeal without knowledge is fire without light.

STUDIES.

AFTER some whiles meditation, I walk up to my masters and companions, my books; and sitting down amongst them with the best contentment, I dare not reach forth my hand to salute any of them, till I have first looked up to heaven, and craved favour of Him to whom all my studies are duly referred; without whom I can neither profit nor labour. After this, after no over great vanity, I call forth those which may best fit my occasions, wherein I am not too scrupulous of age: sometimes I put myself to school to one of these ancients, whom the Church hath honoured with the name of fathers; whose volumes I confess not to open without a secret reverence of their holiness and gravity: sometimes to their later doctors, which want nothing but age to make them classical; always to God's book:—that day is lost whereof some hours are not improved in those divine monuments. others I turn over out of choice; these out of duty.—*Bishop Hall.*

LIKE JESUS.

A DEAR little girl, only six years of age, was promised by a friend who kept a number of fowls, some feathers for her doll's hat. The next time the friend called she brought with her not only several feathers, but also some beautiful patches out of which to make dresses for her doll. When the friend had gone away, the little girl, who was very glad at

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grateful for her presents, said to her mamma,

"Mamma, do you know what I have been thinking?"

"No, my dear," said the mother.

"I've been thinking Mrs. T—— is like Jesus, for she gave me more than she promised."

Was not that a sweet saying for so young a girl? She had found out that "the grace of the Lord Jesus is exceeding abundant," and that He gives to them that trust in Him, "exceeding abundantly, above all they ask or think."—*Young Reaper.*

HARD STUDY COMPATIBLE WITH GOOD HEALTH.

HARD study is generally thought to be adverse to health; and, conversely, unhealthy students are thought, or think themselves, to be identical with hard students. Paleness of countenance, nervous weakness and headaches, are cultivated or affected, because they are supposed to indicate superior intellectual gifts. Dangerous fallacy, which has cost many a good fellow his life! No man or woman either, ever killed himself or herself with hard study. Not a bit of it; but many a lazy, fellow, fond of intellectual occupation with physical inaction, has fallen a victim to disordered digestion and frazed nerves, all the time labouring under the grievous mistake that he was one of those favourites of the gods who die young, because they are of so ethereal a temper to stand the rude shock of such a miserable world as this!

IMPORTANCE OF RECREATION.

THE following felicitous passage occurs in the admirable speech of the Hon. Edward Everett, at the Webster Festival at the Revere-house, Boston, recently. The orator, in referring to Mr. Webster's taste for manly sports, added these words, —"The Americans as a people—at least the professional and mercantile classes—have too little considered the importance of healthful generous recreation. They have not learned the lesson contained in the very word which teaches that the worn-out man is re-created (made over again) by the seasonable relaxation of the strained faculties. The old world learned this lesson years ago, and found out (*Herod.* I. 173) that as the bow always bent will at last break, so the man, for ever on the strain of thought and action, will at last go mad or break down. Thrown upon a new Continent—eager to do the work of twenty centuries in two—the Anglo-American population has overworked and is daily overworking itself. From morning to night—from January to December—brain and hands, eyes and fingers, the powers of the body and the powers of the mind, are in spasmodic merciless activity. There is no lack of a few tasteless and soulless dissipations which are called amusements, but noble athletic sports, manly outdoor exercises, are too little cultivated in town or country."

A COMMON MEETING-PLACE.

THE rich and poor meet together in the same mouldering of the tomb. There is no difference down in that spot where the grave-worm has his banquet! Among the darkness, dust, and putrefaction, among dead men's bones, you can find nothing to minister to human vanity. The loftiest and the lowliest rest side by side, and mingle their dust together in the bosom of their common mother earth. Affluence seeks, indeed, an external distinction in the burial spot; but it cannot even seek for any other, and all it can do is only to rear some more imposing sepulchre, or more proudly sculptured marble, which may arrest for a little while the passing stranger. It is only for a little while. As time sweeps on his course, the chiseled marble gives way; the letters are worn off; the proud name is gone; the splendid tomb is crumbled down;

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the ploughshare passes over the mouldering heart, or the spade of the grave-digger flings up the dust and bones of the mighty as unceremoniously as those of the mean. In a few centuries after they have left the earth, the high and the mighty of Babylon, Tyre and Egypt, of Nineveh, Rome and Etruria, have not even a man left upon the earth; and if their sepulchres are known at all, they are only known as matters of curiosity to the antiquary, or to be rifled of their bones by the rude hand of some heartless barbarian! The decree has gone forth over all the walks of humanity alike, and will be everywhere executed just alike: "Dust thou art, and unto dust shalt thou return."—*The late Dr. Spencer, Brooklyn.*

NEEDLES.

NEEDLES were first manufactured in England by a negro from Spain during the reign of Queen Mary the bloody. At his death the art was lost, and not recovered again till the reign of Elizabeth, when Elias Growse, a German, according to the chronicler Stowe, taught the art to the English.

THE BIBLE.

OUT of it has come all pure moralities. From it have sprung all sweet charities. It has been the motive-power of regeneration, and reformation to millions of men. It has comforted the humble, consoled the mourning, sustained the suffering, and given trust and triumph to the dying. The wise old man has fallen asleep with it folded to his breast. The simple cottager has used it for his dying pillow, and even the innocent child has breathed his last happy sighs with his fingers between its promise-freighted leaves.—*Timothy Titcomb.*

THE MENTAL FACULTY.

THE very existence of the brain proves in animals a certain amount of mental faculty. It cannot be said that the brain in these creatures serves only for the exercise of the animal senses—the fish and the bird see as well as the dog. Yet is it curious to notice how this faculty is used for the mere purposes of existence or preservation—no animal attempts to create enjoyment. You may scatter the nest of straw on which the cat has slept for months, she sleeps and shivers on the bare ground—it never enters her head to reach out her paw, and scratch her bed together. There is, we believe, an isolated instance of an Australian bird, which is said to make a playhouse for itself of gaudy feathers, and to spend the day in hopping through it. Sometimes, too, animals indulge in a kind of fun which approaches nearer than anything else to the phases of the human mind.—*Church of England Quarterly Review.*

PRINCE ALFRED UNDER DISCIPLINE.

THE *United Service Gazette* says that Prince Alfred is being brought up in the service precisely the same as if he were the son of a private gentleman. "He messes with the midshipmen, keeps his regular watch, dines occasionally in the ward-room, and takes his turn to dine with the captain. He is treated by his messmates as, in all respects, one of themselves—is called *to order* by the caterer, and runs the same risk of being made the subject of a practical joke as any other young gentleman—himself, however, being generally pretty forward in the business of playful mischief. Upon one question, that of smoking, the young prince is sternly denied the privilege indulged in by other officers. That growing weakness of the age, most mischievous in its consequences, particularly when carried to excess, is prohibited as far as Prince Alfred is concerned, and upon one occasion we believe, his Royal Highness had his leave stopped for a fortnight for being detected in the act of 'blowing a cloud.'"

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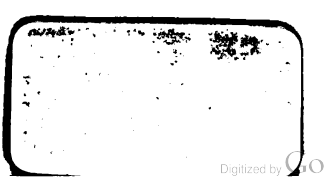
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